WELLESLEY NEWS

Vol. LXII | WELLESLEY, MASS., MARCH 6, 1969 | No. 18

Council Looks at Money, MIT

By Mary Enterline '70

mission, the Coretta Scott King mission the Goretta Scott King Fund, a continuing education program, and changes in curriculum headed the topics considered by Academic Council at its roecting on Thurs., Feb. 27.

After Miss Ruth M. Adams, President of the College, opened the meeting by noting that Wellesley has 13 Woodrow Wilson designates, Academic Council considered the form of the ballot for electing the faculty representotives to the Commission on the Future of Wellesley as a Woman's College. Mrs. Joan Bishop, director of the Placement Office, submitted a report on the Placement Office.

Board of Admission

Council then approved o motion by Alan Schechter, assistant professor of political science, on behalf of the Board of Admission that Donald Polk, directer of speciol programs, be named an ex-officio member of the Boord. Since Mr. Polk only assumed his position on Feb. 17, Council also voted that in lieu of Mr. Pnik, Miss eJanne Burrette, assistant to the director of admission, become a voting member of the Board for this year, Mr. Polk will read and make suggestions on applications.

Two reports dealt with the Wellesley-MIT exchonge. Mrs. Kathryn Preyer, associate professor of history, submitted a report from the Wellesley-MIT Committee which noted that Mr. Robert Garis of Wellesley's English Department is offering a new course entitled The Interpretotion and Judgement of Films, within the curriculum of MIT, while Eugene Goodheart of MIT Humanities Faculty is teaching one section of English 226, Studies in Fiction, in the Wellesley English Department.

MIT-Wellesley Plans

Now under plannning for the 1970-71 school year, another new course, Aesthetics and Architecture, will be taught jointly by Mrs. Ingrid Stadler, associate professor of philosophy, and Mr. Sandford Anderson of the MIT Architecture Department. The third endeavor to be reported is a strictly exploratory investigation into a direction new to both institutions. Under the auspices of the joint MIT-Wellesley Committee, Stephen London, assistant professor of sociology, and Mrs. Mary Brodley, associate professor of education, together with a person to be appointed by MIT will investigate "the possible ways in which the two institutions can evolve curricular innovation in the area of metropolitan (urban-suburban) education."

In the second report dealing with the MIT-Wellesley exchange, Miss Phyllis J. Fleming, Dean of the College, noted, "There are approximately 50% of the Wellesley students and 25% of the MIT students are taking courses in areas closely related to their majors."

Disparity in Numbers

She continued, "The question of disparity in numbers must also be faced. In the first semester more MIT students applied for the exchange program than Wellesley students, while in the second the reverse was true. One reason for this is that MIT did not push the exchange program in the second semester because of their experience in the first with the large number of applications for cross-registration. MIT has generously offered to ignore the unevenness in numbers this semester but we cannot, of rourse, continue the program on such a basis."

The Coretta Scott King Fund for "uniquely qualified" students has reached $6553. According to Miss Grozia Avitabile, professor of Italian, 52 members of the faculty and staff have contributed $1900 and pledged $75, while 17 others have pledged $4633. The committee will send out a letter to alumnae, the text of which appear sin this issue of News.

Continuing Education

After Hillary Rodham '69 announced how the student representatives to Academic Council were chosen, Mrs. Mary Lefkowitz, assistant professor of Greek and Latin, introduced two proposals from the Committee on Curriculum and Instruction on a continuing education program at Wellesley. The first resolution, which had originally been submitted last November, called for establishment of a continuing education program at Wellesley "to enroll students in rourse work presently offered at the College, on a part time basis, when appropriate leading to the B.A. or M.A. degree."

The committee also proposed that Council recommend that the Board of Trustees approve the admission of men to the continuing Education Program, and that it make a recommendation to the Trustees on the funding of this program. The committee suggested two alternative recommendations roncerning fees.

Two Alternatives

Under the first recommendation tuition would be charged in line with present fees for undergraduates, a system which would mean tuition at less than cost. Under his policy here will be some drain on Colleg funds but outside funds will be sought either to defroy the droin on College funds and/or for scholarships.

As an alternative policy the College could charge tuition on the basis of covering the complete costs of the program. In this way College funds would be left availabe to other purposes and scholarships would be restricted to those whose "need" for such aid has been established. Under the other proposal everyone would receive financial aid in the difference between the cost of the program and their tuition.

Under the November proposal a pilot program was to begin in 1969-70. Since no funds are now available for such a program next year (for scholarships and administrative staff), the committee moved "that for 1969-70 interested departments be authorized to solicit applications and to recommend condidates to the Grodnate Committee for admission for study toward the M.A. degree on a part-time basis, following regulations presently specified in Article XVII of Articles of Goverment Book I."

Curriculum Changes

After much discussion this proposal was withdrawn because such a program is possible under current College rules, so thot action by Academic Council was unnecessary. Discussion on the November resolution and on a motion by Mr. Schechter which called for a sense of the meeting vote on rontinuing education were eventually tabled so that Miss Fleming for the Committee on Curriculum and Instruction might submit the proposed changes in curriculum for 1969-70.

Recommendations for changes in curriculum, which will be voted on at the Mar. 6 meeting, includes a recommendation for the establishment of an extradepartmenlol major in United States Studies. Council then elected its three delegates to Alumnae Association before the meeting was adjourned.

Renowned Theologians to Probe 'Religious Dimensions Of Hope'

Hope for the future is the focus for the symposium on "The Religious Dimensions of Hope in the Rehumanization of Society," to be held on Fri., Mar. 7 and Sat., Mar. 8 in Alumnae Hall. Fred Denbeaux, professor of religion and Biblical studies, finds the consideration of the future meaningful and notes thot hope is not much talked about today. "Our hangups today are only temporary," he notes.

Four speakers, representing a wide ronge of theological thought, will highlight the symposium: Jurgen Moltmann, professor of theology, University of Tubingen, Germany; Robert Bellah, Ford Professor of sociology and comparative studies, University of California, Berkeley; Paul Lehmann, professor of systematic theology, Union Theological Seminary; and Ileana Marculescu, former professor in the Institute of Philosophy, Rumanian Academy of Sciences, Bucharest.

Jurgen Moltmann has ronerned himself directly with the doctrine of hope. In his essay, "Hope and History," asserts that recently "a Christian faith in God without hope for the future has called forth a secular hope for the future of the world without faith in God." "But since in the future we will either perish together or survive in a new community, we have a future only in the singular. We have many pasts but only one future."

To meet the challenge that non-Christians have put to a hopeless Chriatian theology, Moltmann suggests a theology. "The universal horizon of eschotology reveals the reality of the world as history, monifests faith in Christ as practical hope for the coming God, and thus qudifies herein the past and the present as history of the future of God."

A Cutural Gyroscope

"Perhaps the central function of a religion is to act as a cultural gyroscope, to provide a stable set of definitions of the world and, correlatively of the self, so that both the transcience and the crises of life can be fared with some equanimity by the society or person in questinn," stotes Robert Bellah in **Religion and Progress** in Modern Asia, discussing the role of religion in modernizatinn.

Also exploring the role of religion in secular society, Paul Lehmann urges in an article in **Africa**

(Continued on page 12)

John Reardon, baritone with the Metropolitan Opera Company, to sing Schubert's "Die Winterreise" here on Mar. 9.

John Reardon to Sing

by Wendt Belsar '72

Music lovers at Wellesley will be offered a rare treat this weekend when the College presents John Reardon, leading baritone of the Metropolitan Opera Company. On Sun., March 9, at 8 p.m. in Jewett auditorium, Mr. Reardon, assisted by pianist Bliss Herbert, will perform Schubert's "Die Winterreise."

Mr. Reardon, who sings regularly with American opera romponies across this country and in Europe, has appeared with the Metropolitan Opera in Paris as the Count in "Le Nozze di Figaro" and at the Festival of Two Worlds in Spoleto, Italy, as Pelleas in a new production of "Pelleas et Melisande." He is well known for his portrayals of Don Giovanni, Pelleas, Count Almaviva, Scarpia, Papageno, and others.

Variety of Interests

Also very much at home in contemporary opera, Mr. Reardon, has probably created more roles than any other singer of this generation. In addition to the many world premieres in which he has appeared, Mr. Reardon will soon be heard in an opera written especially for him by Lee Holby based on Tennessee Williams' "Summer and Smoke."

Mr. Reardon is as busy in concerts and on television as he is in leading opera houses. His orchestra engagements include roles in Britten's "War Requiem," Haydn's "Creation" and "The Seasons," and Bach's "St. Matthew Passion." Most recently, he has appeared on the Bell Telephone Hour and has recorded Menotti's "The Old Maid and the Thief" and a solo album of contemporary art songs.

Youth Disappointed in Love

"Die Winterreise," which Mr. Reordon will be singing on Sunday, was written in 1827. Composed by the Viennese Franz Schubert (1797-1828), this cycle consists of twenty-four songs based on the works of the poet Wilhelm Mullel. It is in "Die Winterreise" that the "genuine songs" of Schubert are said to have found their culminating point.

The central character of the poem cycle is a sensitive youth disappointed in love and disillusioned with life who sees only death as the ultimate end of his wintery journey. Gerald Abraham in **The Music of Schubert** explains the story this way: "In this winter world, broken by a dream of May, two suns hod set, the suns of love and hope, which had faded in spring, . . . down the road of life where a signpost points another begins to set, the sun of life itself. As he goes on his lonely way down that road, the only visible figure is the hurdy-gurdy-man into whose beseeching cap not a coin falls. To the one tune the man can play the traveller makes his song."

End of His Journey

Schubert was young and yet old when he came to write "Die Winterreise." His mood has become much more melancholy during his later years and he had been seriously ill for a long time experiencing disillusionment and finding life to be losing its brightness. Johann Mayrhofer, a poet and close friend, said that for Schubert as for the hero in his lyrical outpouring "winter had come."

Not simply the poetic rontent of the songs of "Die Winterreise" which matched his mood and rondition exactly, moved Schubert so profoundly, but also the problem of their exhaustive interpretation. The thirty-one year old romposer lavished all his genius for line rolor and emotional description upon this cycle, the proofs of which he spent the last ronscious moments during his fatal illness correcting. In his **Schubert, a Musical Portrait**, Alfred Einstein says of "Die Winterreise," it is "another of the products of that second 'childhood;' that blending of extreme simplicity and impressive power which only a great genius achieves at the end of his journey."

(Continued on page 5)

A New Awareness

Equipped with a newly acquired revolver, Guido St. Laurent had once boasted to his father, "I can shoot out all the lights in the whole city with this gun." His father replied, "Yes . . . but can you shoot them all back on again?" When, a few days before he was assassinated, St. Laurent recalled this conversation for NBC-TV, he was involved in "putting the lights on" in Roxbury. He had helped found NEGRO, the New England Grass Roots Organization which was developing a complete black mechanics training center in Roxbury.

The lights still must be put on. Big in problems, Roxbury is small in area, and it does not have the highly-concentrated population of the high-rise New York ghettoes. Yet, much of it remains substandard in its housing, its public services, and its schools. Since Boston is one of the first cities to receive Model Cities aid, a large amount of money in proportion to the size of the population pours into Roxbury everyday. Behind this massive aid lies a theory that large sums of money may yield visible results in Roxbury, while a comparable sum would go unnoticed and ineffective in the slums of Chicago. This theory also suggests, as Stephen London, assistant professor of sociology, has pointed out, that if these programs are not successful in Roxbury, they may not work anywhere.

In 1968 the Kemer Commission charged the real roots of racial ills lay in white racism. Yet, a week ago, the Urban Coalition and Urban America, Inc. could report no significant changes in the facts of ghetto life. If anything, the problems were more pressing, more crucial, and, with prevailing white attitudes, less potentially soluble.

The black community has been responding to its vital challenge; the white community has not adequately reciprocated. Black awareness is necessary for the white community, as well as for the black. In order to work with black people in one society, white people must understand their feelings and their racial pride. Black efforts must be supported and encouraged by the presently white economic and political resources without undermining their autonomous claim to black allegiance. With the positive development of a black consciousness it is vital that black identity grow in a physical and social environment which in itself reinforces pride. This means better housing (in buildings which are more than dehumanized, prefabricated destroyers of neighborhood feeling), better job opportunities, better education, better health care, and elimination of discrimination. For years people have called for these essentials, but their cry has not been heeded.

Black economic and political power is crucial to the survival of all Americans, black and white. Poverty and racism are too blatant in this country to be ignored. Children continue to starve; a greater percentage of blacks than whites are unemployed, and schools remain segregated.

The greatest tragedy is that this editorial could have been written four years ago, and unless there is black awareness it could be printed in another four years with little change. With the problems accelerating and mounting daily, there is no time for complacency or self-satisfaction. What is being done is not enough, nor is it fast enough to help the large number of blacks now living under the oppression of white racism. In the words of Eldridge Cleaver, "Blacks must be allowed to feel at home in America." Only then will we have one, rather than two separate and unequal societies.

Down From the Tower

A college is no longer a neutral entity; it can not exist isolated from society. Black power and white racism are crucial issues in today's society, and as such they affect the College. Not only must the College educate people to live in society, it must also accept the responsibility of helping to create a society consistent with its ideals.

News congratulates the Administration for their recent actions which indicate a commitment to the future of the Boston black community. The $20,000 certificate deposit in the black-owned Unity Bank (see article p. 5) shows a trust in black business. In addition, the Administration plans to participate in discussions about a Roxbury community college which will extend higher education to minority groups.

Featured in the Feb. 23 Boston Sunday *Globe*, the Roxbury community college plan involves 11 Boston area colleges—Harvard, MIT, Boston University, Northeastern, Tufts, Brandeis, University of Massachusetts in Boston, Boston College, Simmons, Wheelock, and Massachusetts Bay Community College. Model Cities Administrator Paul Parks hopes that each participating university will contribute part of the academic program for the community college. Since the details have not been worked out and none has made a firm commitment yet, Wellesley can still help to make this dream a reality.

News sees these recent actions as a beginning. We hope that the College will strengthen its commitment to the black community through further projects. Only through increased communication and involvement will the College be able to fulfill its mle as a social, as well as an academic, institution.

WELLESLEY NEWS

Owner, operated, and published weekly on Thursday, September through May inclusive except during Christmas and spring vacation during examination periods by the Wellesley College News, offices in Billings Hall, Wellesley College, Wellesley, Mass. 02181. Telephone 235-0545 and 234-0320, extension 270, Circulation 2500 to students (included in tuition) and to faculty, plus 500 subscriptions, 600 office copies: Subscriptions $5.00 per annum: Second class postage paid at Boston, Mass., under the act of March 8, 1897. Represented for National Advertising by National Advertising Service Inc: The opinions expressed in this newspaper are not necessarily those of the Administration.

Editor Emeritus: Penny Ortner '69
Editor-in-Chief: Sue Heinemann '70
Managing Editor: Mary Enterline '70
News Editor: Anne Treblicock '70
Junior Editors:
Managing: Betsy Bowman '71, Candy Fowler '71, Sue Wing '71
News: Pat Nicely '71, Martha Wasson '71
Reporters: Susan Buyer '71, Joanne Curtis '71, Peggy Mackiewicz '72, Judy Piggins '72, Paula Silberthau '72, Page Talbott '71, Louise Welch '72, Judy Wong '71
Senior Reporters: Betty Demy '69, Barbara Furne '69, Lindsay Miller '69, Nancy Ross '69, Barbara Schlain '69, Ann Sherwood '69
Photography: Lin Tucker '71, editor; Marty Brand '71
Business Manager: Bronwyn Edwards '71
Circulation Manager: Betsy Greene '71
Advertising Managers: Martha Morrison '70, Joanne Sidwell '69
Layout: Trudy Hammer '71, Lois Juliber '71
Headlines: Kathie Topolus '71

The Reader Writes

Rent Control

To the Editor:

Why must Wellesley College students pay forty dollars to live in Wellesley College dormitories from March 22 to March 30? Was any count taken of the number of girls who would have liked to have stayed on campus over the coming break? Why must a student who could use the week for research and study at Wellesley be penalized by a forty dollar charge and in effect be forced off the campus? And although staff reductions may necessitate a Vacation House, an inconvenience to both those who are assigned rooms and those who must vacate them, why should different social rules than normally apply govern this Vacation House?

Indigently and indignantly,
Carol Sanger
Meredith Fortnash

Close Reading?

To The Editor:

If your mail box is not crammed with letters saying "Who does Mrs. Gillespie think she is suggesting that students stay out of the College's business in running dorms for the Community' " —you are not being read. What an incredibly stupid statement to have been made by one who claims to know something about a Wellesley College dormitory. What price House Presidents-House Councils-Senate?

Actually the reported comment was somewhat inaccurate. Earlier in the evening it was pointed out that what a student does in her own room is her business until she, by disturbing her neighbor, makes it someone else's. The answer to the student who wanted an O.K. on what went on in her room finished with a re-iteration of that idea—"you mind your business and keep it out of (or do not make it) mine!"

Yours truly,
Honoria B. Gillespie
Head of House, Tower

What Education

Ed. note: The following petition was submitted by the Education Curriculum Committee, a group of students working with Mrs. Mary Bradley, associate professor of education.

To all members of Academic Council and Wellesley College students:

An increasing number of Wellesley students are becoming interested in the study of education. Most education courses are over-enrolled—in one case this semester, a new section had to be opened to accommodate the overflow. Both semesters this year there have been two large sections of Education 200. In addition many students have shown their interest in education by working as aides in classrooms, as tutors, and in after-school educational programs.

Early in February, Mrs. Bradley met with several students to discuss the curriculum changes she is presenting to Academic Council. She has proposed measures to improve courses by making them more academically stimulating and demanding, more relevant to student interests and needs, and by emphasizing the relation of education to other disciplines.

It has been proposed that:

- Education courses should be recognized on equal status with those in other departments and should be included as a means of fulfilling the Group B—Social Science, Religion and Biblical Studies and Philosophy distribution requirement.
- As many education courses are interdisciplinary, students should not be restricted in the number of education courses they may take.
- Several courses be revised to draw upon the students' educational experiences as a basis for evaluating educational philosophies. Course descriptions be reworded to fit State teachers' requirements when this is possible without altering the course content.
- All education courses now offered alternate years should be offered every year to allow more students to enroll and to facilitate a student's planning of her schedule.
- Due to growing interest in elementary education there is a need for more rigorous, specific courses in this area with classroom experience, especially since Page School is closing next year. This would benefit not only those who wish to teach but also those concentrating in fields such as Psychology and Sociology. To this end, Mrs.Bradley says that arrangements can be made for Wellesley students to enroll in practice teaching seminars in elementary education at other colleges, Framingham State for example.
- We stress that Education be accepted as a means of fulfilling Group B distribution requirements and be recognized as an academic discipline of equal status with others in the College.

We believe the study of education to be invaluable both as an academic pursuit and as an important discipline in interdepartmental studies. We do not believe that the "practical" side of the study of education (i.e. leading to teacher certification) undermines its value as an academic discipline, nor that the study of education is incompatible with a liberal arts education. Rather, extending the scope of the Education Department can only serve to benefit the entire academic community. It is time that a conscientious effort be made to upgrade the Education Department at Wellesley.

As a first step, we strongly urge members of Academic Council to pass the proposed changes in the Education Department curriculum.

Fun for Future

(Ed. Note: The following is the pre-printed text of the letter of solicitation to be sent to all alumnae on March 28 regarding plans for the Coretta Scott King Fund.)

Dear Friend,

With great pride we announce the establishment of The Coretta Scott King Fund as part of a new effort at Wellesley College. This Fund was named in recognition of a woman whose strength, purposefulness, and personal grace are an example for all women.

The Fund will be used to provide financial aid for girls who have not had the same educational opportunities that most Wellesley applicants have enjoyed, but who have the motivation and academic potential to benefit from a Wellesley education. The Fund, which originated at the time of Dr. Martin Luther King Jr's death, was thought of as primarily for black Americans. But since it was in response to Dr. and Mrs. King's dream for equal educational opportunity for all, the Fund will be open to all Americans.

We share with Miss Adams and the College community a deep interest in further diversifying the student body, especially by adding members of minority groups. Diversity in a student body means a true exchange of ideas and exposure to varied life styles. Such diversity enriches and deepens the lives of all those associated with a college.

The College will exert every effort would b eligible for this Fund, in fort to admit twenty-five girls who next year's class and in the three succeeding classes. Many will need almost complete financial support — about $4,000 a year. The purpose of the Fund is to provide this support.

Those who have been working on the Fund invite and urge you to join in this effort — a very special effort, above and beyond regular, unrestricted giving to the College. This will be a permanent Fund, so you may make special gifts to it in future years. But a magnificent response now will put this new program on a solid foundation.

Wellesley has dealt wisely and imaginatively with her students, both black and white, at a time of widespread student unrest around the world. Our College has kept open the lines of communication between students, faculty, administration and Trustees. Wellesley has had the courage to say yes to change and innovation.

Let us, in turn, say yes to Wellesley by supporting this great educational venture.

Very sincerely yours,
Madeline Tiger Bass '56
for the Advisory Committee

New Horizons

To the editor:

The Student Education Committee, a standing sub-committee of the College Government Association, will elect its officers for Spring 1969 — Spring 1970 next Thursday, March 13, in room f at 4:15. Like other existing structures of Wellesley College government, SEC recognizes the inadequacies of its present form and anticipates major changes in its composition and function next year. Until then it will continue to be the forum for discussion of educational policies; the link between students, the Educational Policy Committee, and the Curriculum Committee; and the sponsor of Co-op Ed., Freshman Reading, Course Evaluations, and other ongoing programs. To insure close co-operation between Senate and the SEC, the NSA-SEC representative will be a co-chairman of SEC. She will work with a project chairman, publicity chairman, and secretary. Anyone interested in one of these positions should contact Linda Baron, TCW, before the election meeting. Anyone is eligible to run, although the project chairman should have had some experience with SEC or a related committee. A brief discussion among the candidates will precede the election on March 13. Next fall, dorm reps and a new rep from SEC to the EPC will be selected.

Membership on SEC is open to anyone. If you have a gripe, an idea, or a project, the committee can offer the support, manpower, or publicity you need and report your interests to the Educational Policy Committee or other appropriate group. Meetings are always open and are usually held on alternate Thursdays at 4:15 in room f. Do come.

Sincerely,
Linda Baron
Co-chairman,
Student Education Committee

FRESHMEN AND SOPHOMORES: TRANSFER TO PRINCETON

Princeton is "accepting applications, but we are not actively soliciting them," according to the Feb. 12 Admissions Bulletin. Therefore, it's up to you to contact the University. If there are enough well-qualified applicants, Princeton will probably go co-ed sooner and in a big way.

If interested in "integrating" Princeton contact Justine Kent, TCW, 237-9679 for general information or write Mrs. Carol Thompson, P.O. Box 430, Princeton, N.J., 08540, for application forms. Applications are due May 1, and there is no application fee.

MARCH 4 MOVEMENT CONTINUES MARCH 8

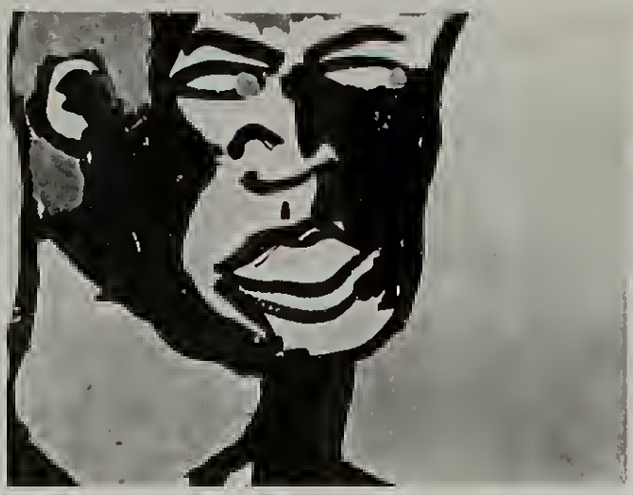
MIT Research Stoppage Day, Mar. 4, has programs which extend to Sat., Mar. 8. On the agenda for a continuing look at the university, research, and technology are the following panel discussions:

9:15-10:45 Social Consequences of New Developments in Biology and Medicine. S. Lurie (MIT), Alex Leaf (MGH), and B. Magasanik (MIT), chairmen.

11:00-12:30 Uses of Computers and Data Storage in the Social Sciences. Chairman: Jerry Lettvin (MIT).

1:30-3:30 Applications of Technology to Urban Problems. Lewis Mumford, Else R. Poettie, Bernard J. Frieden, Alvin W. Drake, Robert M. Fano (all MIT), Victor Sidel (MGH), James Morey (Urban Planning Aide).

3:45-5:15 Discussion of future activities. All discussions are scheduled for Room 10-250.



"Daybreak In Alabama"

When I get to be a composer
I'm gonna write me some music about
Daybreak in Alabama

And I'm gonna put the purtiest songs in it
Rising out of the ground like a swamp mist
And falling out of heaven like soft dew.

I'm gonna put some tall tall trees in it

And the scent of pine needles

And the smell of red clay after rain

And long red necks

And poppy colored faces

And big brown arms

And the field daisy eyes

Of black and white black white black people

And I'm gonna put white hands

And black hands and brown and yellows hands

And red clay earth hands in it

Touching everybody with kind fingers

And touching each other natural as dew

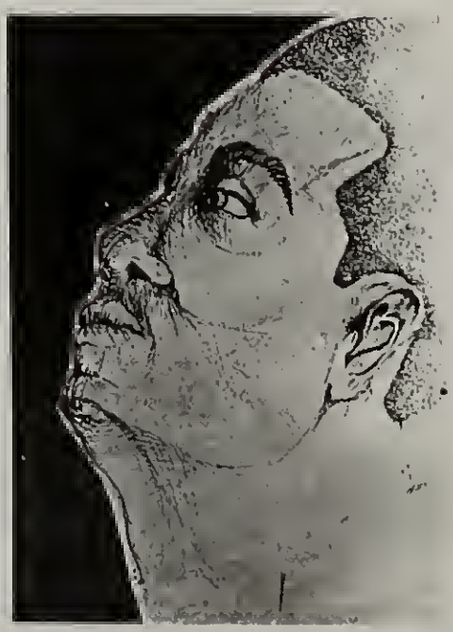
In that dawn of music when I

Get to be a composer

And write about daybreak

In Alabama

— Langston Hughes



Black Art Interprets Heritage

by Alyra Wardlaw '69
guest reporter

In recent months, the American public has expressed an increasing interest in the art of the black man. Exhibits on black art have been burgeoning in galleries and museums across the country. Criticism on the work of black artists once non-existent, is now apparent in many journals. The Harvard Art Review, for instance devoted its entire winter issue to the topic "Art in the Ghetto". The opening last month of the controversial exhibit "Harlem on My Mind" at the Metropolitan Museum of Art has dramatically heightened the dialogue on black art. Last weekend for instance, the special exhibit on the culture of Harlem had to be temporarily closed, ironically enough, "due to capacity crowds". Black art however, has not sprung up as suddenly as have these recent exhibits. The black artist, anonymous until recently to even his own people, has been continuously creating since he was brought to this country.

Within the realm of works created by black artists there exists that segment in which the artist consciously deals with the experience of being black. It is this segment which may be correctly defined as black art, for it is in this phase of the artist's work that he attempts to relate visually his response to psychological and social experiences which are particular to him because of his race. In this creation identity becomes an inherent and elemental force in his creative act of black art the artist's racial rather than an incidental one. Although some styles may seem particularly suited to express the black experience, one cannot expect to find the common denominator of black art in a universality of style, but rather through its universality of experience. Influenced by various European styles, each artist has found for himself the most effective techniques for interpreting his blackness. Thus the binding thread which runs through black art is a thematic rather than a stylistic one. Finally because black art is responses to common or analogous experiences, a study of black art in America demands an exceptionally keen awareness of the social forces surrounding the artist, and an understanding of how such forces influence him.

Heritage Withers

The black man was first brought to this country in 1619. The slave in this forced exodus to a new environment experienced in quick succession two very devastating events. He was first wrenched without warning from the culture which he had developed for himself in Africa. And upon his arrival in this country he was prevented from undergoing the process of natural acculturation, the gradual acceptance of the values of a new culture. The white man not only systematically undermined the remains of his heritage by dissolving family ties but also he allowed the slave to embrace only those practices of his culture which would not threaten his own position.

Under such detrimental conditions, the art heritage of the black man to a great extent withered away. His removal from an environ where he had been free to develop his work for tribal rituals and the channeling of all his artistic talents into the production of necessities hindered him in expressing himself freely. Despite their unstable living conditions, however, some of the African art heritage of the slaves did persist long after their removal to the United States. In the 1800's, for instance, pottery and tombstones made by the slaves were often decorated with designs typical of art work in Western Africa.

Racial Themes

Following the Civil War and the resulting abolition of slavery, black men finally had the opportunity to develop themselves more fully as artists. They were sponsored frequently by white patrons of the arts. However, feeling an obligation to their sponsors to produce work typical of styles fashionable at the time and having the uncomfortable recognition of being one of the country's first "black" artists, it is no wonder that artists of this period felt some inhibition about tackling racial themes, and were generally imitative of major movements in this country. The most outstanding example of artists working during this period are Edmonia Lewis, a Boston-born sculptor, and Henry Tanner, a painter trained in Europe whose work dealt mainly with religious themes.

Although individual black artists continued to receive training in the fine arts and could occasionally, as did Tanner, employ a racial theme in their work, it was not until the second decade of this century that a true movement amongst black artists became evident. With the nineteen-twenties came a mass migration of blacks to northern urban centers — Chicago, New York, Detroit. Thus, the black man found himself again migrating and adjusting himself to a new environment. This time however the experience was not totally foreign. And he now had the freedom and the time to respond creatively to his experiences.

New Negro Movement

Writers, musicians, and artists began to characterize in their work those scenes and events which dominated the black man's life. This attempt to define creatively the black experience became known as the New Negro Movement. Works of the New Negro Movement may be divided into two schools. Artists like Archibald Motley and Jacob Lawrence whose paintings Saturday Night and St. Louis Riot depicted scenes typical of life in the north for the black man are considered to be of the Urban School. In the South, there was a simultaneous development of black painters into what came to be known as the "Atlanta School". Headed by Hale Woodruff, then an artist at Atlanta University and presently an artist in residence at NYU, this faction of the New Negro Movement produced genre scenes of the black man in the rural south. The woodcut was a favorite medium of expression for the 'Atlanta School" artists.

It was the mural and, ironically, the depression which provided artists of the New Negro Movement their final impetus. During the depression, the Work Projects Administration established a Federal Arts Project in an effort to provide men with jobs. Thus, artists who were unable to receive private commissions could work on murals in public buildings. Black artists had been looking for a way to effectively convey to other ideals men the vastness of his heritage. The mural was the perfect means. A public work, it demanded a grand theme because of its sheer size; and it would be seen by many. One of the most outstanding murals, Evolution of the Negro Dance, may still be seen at the 135th Street Library in Harlem.

Individual

The late forties witnessed the final dissolution of the New Negro Movement. Many artists became inactive; others went on to explore different facets of their creativity. One trend which was evident however was the tendency more and more towards the individual in their work rather than the interpretation of grand

(Continued on page 9)

"Feet Live Their Own Life" — Langston Hughes

Donald L. Polk, in New Wellesley Post, Hopes to Aid Understanding Black Pride

By Martha Wasson '71

Having spent one week with the Wellesley community, Donald L. Polk described his role as director of special programs in an interview with this News reporter. On Feb. 17, he began work as director of Wellesley's participation in the MIT-Wellesley Upward Bound Project, as counselor for Wellesley students, and as advisor to the Board of Admissions.

Currently Mr. Polk and Dr. Louis Menand, MIT Upward Bound Director, are waiting for word (which they expect in two weeks) from the Office of Economic Opportunity in Washington, D. C., concerning the eight-week residential coeducational program planned for next summer. Anticipating a need for funds from the Wellesley community, he asks that any student organizations interested in fund-raising projects contact him.

Suggestions

Regarding the kinds of programs Upward Bound might include, Mr. Polk has several suggestions for both the summer and the Saturday projects. For example, he would like to hold a class on study skills. Emphasizing the importance of the good use of group counseling, Mr. Polk explained that counselors should hold small group discussions with Upward Bound participants and then use the knowledge of each other which they have shared. In addition, he hopes he can help Wellesley students to learn techniques of working with groups and individuals and, perhaps in this way, to facilitate a more meaningful incorporation of academics into the students' lives.

With a background as a psychiatric social worker, Mr. Polk, who puts himself on a middle ground between the deans and the psychiatrists, will act as a general counselor to all students. In addition, he will provide a program of counseling and assistance to the "uniquely qualified" students which Wellesley is seeking for the freshman class next fall.

Admissions

In order that he might advise the Board of Admissions concerning the "uniquely qualified" applicants, Mr. Polk has begun reading applications. One criterion for judgement guiding Mr. Polk is the contribution the prospective student might make to the college community.

"One ought not to emphasize survival at Wellesley more than is necessary. After they are accepted we'll have to be sensitive to the specific need of the individual students," explained Mr. Polk. He urged thorough re-thinking of the term "uniquely qualified." Obvious-

(Continued on page 11)

Student Interns Call Working with Tom Atkins "Wonderful Way to Learn About Government"

by Peggy Macklewicz

A "partisan connection" with city councillor Thomas I. Atkins led Miss Ann Congleton, assistant professor of philosophy, to organize the Tom Atkins Internship Program. There is "no departmental affiliation, no direct academic tie" between Wellesley and Atkins, Miss Congleton stresses. Yet several students here eagerly donate time and energy to serve as office aides. A veteran of the program, Suzanne Salomon '69, describes her work as "a wonderful way to learn about urban government and to interact with different kinds o fpeople." What kind of man can inspire such loyalty and enthusiasm in his admirers?

Thomas Atkins is a third-year law student at Harvard and a councillor-at-large on the Boston City Council. His past record of achievements indicates his impressive talents. At Indiana, he served as the first flick student president in the Big Ten system; he earned his Masters degree in near-Eastern studies. Later he acted as the executive secretary for the Boston branch of the NAACP and as business manager for Celtic star Bill Russell. Elected to the Council for a two-year term in 1967, Atkins became chairman of the Urban Renewal Committee. The Council then became "more independent," comments Miss Congleton. "There were controversies between the mayor and the committee members." Presently chairman of the Public Welfare Committee, Atkins has also assisted in planning of the Model Cities program.

Office Helps Community

"The Atkins office is really willing to have students take on as much responsibility as possible," says Miss Congleton. "The area (Roxbury in particular) has traditionally been neglected." Perhaps the most vital service which the office provides is processing constituents' requests for help in dealing with city machinery. Wellesley volunteers may conduct research for legislative projects or concentrate on the "day-to-day response" to community's comments and pleas.

During the first semester, Suzie Salomon devoted her volunteer time to a project on public utility services. She sees Atkins as a new "renaissance man — intellectual, charming . . . he's concerned not just about blacks, but about all poor people." Laura Stieg '70 also became absorbed in her work in the informal, "emergency-type" office. She recorded the public's complaints concerning rent control, landlords, housing, street lighting, and public services such as refuse collection. Commenting on the demands of volunteer work, she added, "If you really want to do something, if it's important to you, you find the time." Linda Baron '70 enjoyed the "exciting atmosphere" of the Atkins office: "we'd watch Paul Parks come in and go into tirades about the Model Cities program."

(Continued on page 11)

Expert Repairs Custom Designing

RICHARD M. DANA, Inc.
JEWELERS

43 Central Street
Wellesley
237-2730

METCO Presents Problems

by Joann Lawless '71

Ed. note: The following are excerpts from a Sociology 220 paper on METCO, which includes busing of Roxbury children to Wellesley schools.

"Sometimes we have problems getting along on the bus. But when we are all together and everything is going alright, I feel that we are all one big happy family," writes one student, whose handwritten comments are reproduced . . . in the METCO busing program brochure.

The METCO office in Pilot House on Humboldt Avenue (Roxbury) reinforce this picture . . . Scotch-taped on the wall by the secretary's desk is a magazine clipping — a photograph of a group of children and the quotation, "If these kids don't make it, neither do we."

. . . In his office upstairs, Herb Owen, who leads bi-weekly discussions of METCO high school students and hopes to begin "sensitizing" creative arts sessions, has hung a map of Southeast Asia, a child's water color of sun and trees, and a picture of a Biafran infant . . . These impressions, which tell more about METCO than its official progress reports and statistics, indicate its sensitivity and concern.

The fact remains that the 900 children in METCO are subjected each day to "a very difficult experience of best." They board the bus at 6:30 a.m. and are dropped off again at 5:30, (the) children sacrifice sleep and recreation. The question of psychological damage is unanswered; the program goes on . . .

Robert Coles, well-known and respected for his study of Southern school desegration, Children of Crisis, was also the first researcher to study psychological effects on METCO children in its first two years . . . Every day for a year, he rode the METCO buses, to and from Roxbury; the second year, he made the trip once or twice a week.

Coles finds that in the variety of feelings expressed — self-doubt and hatred combined with a wish to succeed, to shed old restraints, pride is growing: they are "hurt — not necessarily damaged — by what they sense to be an almost inescapable fate." Contrasting Northern children with those in the South, Coles asserts they "have managed on the whole successfully," but are not as satisfied with the experience.

. . . Coles concludes that early busing participants adjusted "quite well." Their grades have improved; there is no evidence of major psychological difficulty . . . Furthermore, nearly half have improved in general "spirit," showing better health and attendance.

Within the generally encouroging picture, however, Coles did find a wide range of psychological responses: anxious fear, which "gradually" became less noticeable, defense mechanisms, the tendency to rationalize . . . One interesting finding is the envy and rivalry with friends and siblings which children reported: "being watched to see if whitey rubs off on you."

The initial timidity of METCO newcomers often turned to bitterness: "I don't want to be like them. I just want to get what we're entitled to. My father, he says we should go over there and read their books and come back here and be a credit to our people."

(According to Coles) with no system of segregation on which to blame racist treatment, Northern children "take it personally." As they experience "the unexpected, the different, the new," they are able to do so to "their psychological and educational advantage." . . .

(Despite several efforts, research on the busing program encounters important problems. In METCO, busing selection was not done randomly, and there are further possible influences of many extraneous variables.)

Black children may feel pressured as "symbols." Unsympathetic staff may feel vulnerable to exposure as bigots . . . "Not only must the researcher be competent in research design, but he must be especially sensitive to the feelings and reactions of the disparate groups with which he must work."

(When Dr. James Teele of Harvard and Clara Mayo of Boston University asked parents), "If the school board could build a quality school in Roxbury would you prefer your child to go to it," 67% of the first enrollees replied yes, while 85% of the 1966-67 old enrollees, who has been in the program for a year, gave an affirmative answer.

. . . Because Teele and Mayo have found that reports of prejudice increased the higher the grade, and because . . . the earlier age at which black children attend integrated schools the greater their academic improvement, they reject the stance of political leaders who oppose busing the young . . . They criticize educators and social scientists for demanding quick positive results from black children because of the "great stress" this places on those few black children attending integrated schools.

. . . METCO itself is engaged in evaluation research . . . Interesting and valuable at this early stage . . . are the impressions and perspective of a co-founder, Roxbury parent and former Boston teacher, Mrs. Betty Johnson. She began by asserting that METCO "does not even start to hit at the problems," and is "not the answer."

"The kids are driving themselves," literally and figuratively. "Just before vacation," there are "definite problems on the buses." . . . One primary schooler breaks into tears whenever the teacher offers help. She is "too kind and sweet," unlike the teachers the girl was used to, and the child feels pressured to please her . . . There is some problem with stealing, Mrs. Johnson admits. Kids envy the material wealth of the suburbs.

In spite of this jealously and frustration which some feel, also reported by Coles, Mrs. Johnson stressed that METCO students see that suburban students have "the same types of problems, such as their parents' lack of understanding." . . . When called down by the adults for not socializing, they replied, "We've tried," "You don't know."

. . . A similar picture of the strength and sophistication of METCO high school students emerged from talking with Mrs. Betty Richardson, a member of the research staff . . . Mrs. Richardson stressed the "racial awareness" of black students. "METCO students are hip, tuned in," and consequently "in favor of community control."

. . . She pointed out that when a student switches from an all black to an all white school, he can't help but experience a "confrontation." "It's not being neurotic, but just the fact of being black." . . . "The older kids," in short, "are moving toward an anti-integration stance." Ironically, then, due, Mrs. Richardson feels, to black millinney, a program designed to promote integration is having "necessarily the opposite effect." . . .

Should METCO, indeed be abandoned or eclipsed in the fight for community control, if it helps increase support for it? A serious consideration is whether, as Mrs. Richardson also points out, it drains interest and manpower from the fight for good schools in Roxbury, creating even greater frustration . . . A second serious question is whether . . . growing racial pride, however healthy, conflicts with participation in integrated schools and striving for white educational advantages. Is the black student's situation even more stressful?

While the Harvard educators devise new methodologies and new suburban innovations, . . . the kids have already adjusted, confronted their racial identities, and outgrown integration. They have jumped, as it were, on a new bandwagon.

"For the cramped, bewildered years we went to school to learn to know the reasons why . . ." —Margaret Walker

Operation Exodus Reaches Out For Educational 'Promised Land'

by Andi Biren '71

For a child in the Boston public elementary and junior high schools, Operation Exodus provides an alternative. Started in 1965, this busing program, the first in Boston, involves 36 schools in a project begun simply with the idea of relieving over crowding. As by-products of this idea Boston has seen the realities of improving racial balance in the schools, enabling the children to change their educational system and have more up-to-date textbooks and equipment. In some schools, depending on the individual principals and teachers, Afro-American history courses have been introduced.

Operation Exodus has no federal or local grant; the organization raises its own funds. Because of this, it has been unable to expand into the suburbs, as METCO has done, and as Operation Exodus would like to do eventually.

Evaluation Problem

Although a representative in the Operation Exodus office termed the project a success, Dr. James Teele, professor of sociology in the Harvard School of Public Health, who is evaluating studies of the program, declined to label it. Since the printing of a monograph on the subject by co-authors Ellen Jackson and Clara Mayo, he has become less optimistic. The results of his studies will be ready this summer. Hopefully they will tell something about what he considers the real problem to be evaluated, the problem of teacher-student attitudes.

Often, educators get involved in trying to prove something by looking at improvement or lack of improvement in test scores, but Dr. Teele feels this is just a way to justify racial prejudice. Instead, amounts of bigotry or receptiveness in teachers should be measured, as well as evaluation of the situation the children, as unwanted outsiders, often have to face.

Suggested Reading

In the January 1969 issue of the Journal of Social Issues the problem of how to evaluate programs like Operation Exodus is treated. Dr. Teele also recommends the Kerner Commission Follow-up Report to anyone with the idea that school integration has succeeded he feels that it never had a chance to succeed. Contemplating this dim view of integration attempts and the possibility of study results proving aspects of Operation Exodus less than successful, Dr. Teele commented finally on the place of community control (e.g. Ocean Hill-Browsville) as a unifying element. Community control in a highly successful form, he suggested, could provide quality education for children at their neighborhood schools, avoiding the problems of alienation and resistance often encountered by children in busing programs like Operation Exodus.

College Opens Roxbury Account

by Sue Heinemann '70

Wellesley has just made a $20,000 certificate deposit in the Unity Bank and Trust Company in Roxbury. Unity is one of 20 black-owned and operated banks in the U.S.

According to the Feb. 28 issue of Time, "Business at Unity is done in a deliberately casual atmosphere designed to put people at ease. Rock music plays softly from loudspeakers. Bank employees banter with people who just drop in to have a neighborly chat."

In the Beginning

In a telephone interview, Mr. Roy G. Guittarr, executive vice-president and treasurer of the bank, described the "phenomenal" growth of Unity in just seven months. "When the plans first originated, we found a number of people who didn't feel the same way we did," he explained. "They doubted the need for a Roxbury community bank. We've already proved that need."

"We opened on June 24, 1968, with 1.2 million dollars," Mr. Guittar continued. "Now we have 9.2 million. Of the 20 black-owned banks in the country, we are now about the sixth largest; we were the eighteenth to open . . . In less than 90 days we were out of a deficit and operating at a profit."

Tremendous Response

Mr. Guittarr emphasized, "The response of the people was the most beautiful part — both inside and outside the community." Although about two-thirds of its clients are black, the bank also has accounts from suburban residents and white-owner firms.

"Within the community," Mr. Guittarr added," people feel they are being treated as human beings. He explained that they have provided extra services like additional banking hours on Saturdays.

"Here everybody's a very important person when they walk in the door, because they're our depositors," he stressed. "Young people are delighted to go to a bank where they can meet the president, shake hands and talk." Mr. Guittarr felt this emphasis on personal communication is one of the greatest advantages of a community bank, differentiating it from large, impersonal city banks.

Thanks to the Staff

"A great deal of pride and a great deal of determination has gone into this bank," stated Mr. Guittarr. "For a long time people doubted the ability of young black men and women to run a bank. Right now we're averaging about 34 new accounts per day, which increases the pressures of our office, management and staff. So far everyone has kept his cool and done his best to service the public."

"We're very fortunate with our board of directors," he continued. "There are 16 blacks with our board and six white businessmen of diversified backgrounds — all dedicated to the bank. Through their supervision, the bank has gained a strong foothold and laid a solid foundation for growth."

The Greater Task

Looking over his experience with Unity, Mr. Guittarr feels that the best part has been meeting new

(Continued on page 11)

Reardon Concert . .

(Continued from page 1)

Speaking of his depressed and reserved condition throughout the conception and writing of the cycle, Schubert said that these songs "have affected me more deeply than has been the case with any other songs." When, during their first performance, his friends found them difficult to understand, Schubert replied that these songs of "Die Winterreise" gave him more pleasure than all his others, "and they will one day give you pleasure, too."

COX TO SPEAK

Dr. Harvey Cox, professor of divinity at Harvard University, will speak on "The Search for Morality and Meaning" on Tues., Mar. 11 at 7:30 p.m. in the Wellesley High School Auditorium.

An ordained Baptist minister living in Roxbury, Dr. Cox served from 1955 to 1958 as the Director of Religious Services at Oberlin College and in 1962 and 1963 as a fraternal worker to increase two-way communication between East and West for the Gossner Mission in East Berlin. He is the author of several books including The Secular City, The Situation Ethics Debate, and Festivity and Fantasy, the latter to appear in the near future.

Tickets will be available at the door. Members of the college community are invited to attend at the special half-price rate of $1.25.

CORRECTION

News apologizes to Mrs. Merilyn Gottler, '47 for the misprint in her letter to the editor in the Feb. 13 issue. A line in the first paragraph read "many faculty premises" when it should have read "many faulty premises."

NEXT YEAR AT DARTMOUTH?

Dartmouth representatives were at Room 1 on Monday night to explain a system whereby Wellesley girls can spend a term in Hanover next year. With valid academic reasons, students may apply to professors at Dartmouth for admission to their classes; once preliminarily approved, they should furnish recommendations, etc. Using Wellesley's more flexible leave of absence policies, it will be possible to obtain academic credit for the term. Details will appear on flyers to be distributed in dorms soon. Leah Otis '70 in Davis can answer further questions on the program.

C.G. COMMITTEE HEADS

C.G. Committee Heads are now being selected. Any sophomore or junior interested in any of the following committees should send her name to Elizebeth Stowe, Cazenove Hall, by Wednesday, March 12th.

Election Committee
Marriage Lecture Committee
Student Health Committee
Publicity Committee
Extra-curricular Schedule Committee
Hetheway House Trustee 1'71
Mayling Soong Foundation 1'71
MIT Coordinating Committee

Student Leaders Voice Support for South End Rent Strike

by Sue Wing '71

In a tenement in Boston's South End last Sunday, a group of local college students including six Wellesley girls, scraped plaster from the walls and ceilings of a bare ground floor room. The room was unheated — "Anyone living there for any length of time could easily end up with pneumonia," a fourth-year Harvard medical student said later.

Down the hall, in a small back room burned one bare light bulb. An overpowering stench of rat issued from a gaping hole in the corner — "A view of the 'sub-basement,'" someone joked, but didn't laugh. A small wrought iron stove provided the only heat, and, with the leaky sink next to it, comprised the "kitchenette." The rent for this one-room "apartment" is 15 dollars a week. Its tenants, however, like those of many other apartments, in 18 other South End tenements, are not paying rent. Their rent strike against landlord Joe Mindick, initiated by the South End Tenants' Council, was the focus of the students' interest on Sunday (see News, 2/27/69, p. 8)

Statement of Support

That afternoon, the student body presidents of the colleges representatived submitted a statement to the press. Combined with the first-hand reactions recorded by this reporter, the statement presents the major impressions of, and commitments determined by Sunday's expedenec:

STATEMENT OF STUDENT LEADERS IN SUPPORT OF SETC RENT STRIKE:

"We are here to announce our support of the South End Tenants' Council rent strike against Joe Mindick.

"For the past three hours, we have been involved in a building fix-up, trying to bring some of the worst of Mindick's places up to a semblance of proper living standards. Frankly, we were shocked at what we saw, — (I don't think this ceiling has ever been plastered over completely) That a progressive city such as Boston could permit landlords to maintain dwellings with inadequate heat, falling plaster, unpainted walls, and ratholes in the floor is beyond belief. (Look, I think the wall's made of cardboard.) We have seen all of these things in Mindick's buildings, and we believe that the city should be held responsible for the failure of the landlord to comply with the housing codes long ago.

"A few years ago, volunteer efforts such as we have just completed would have been received by the public with great support in the spirit of American charity. We are not looking for that kind of support today. We take no great pride in doing a landlord's work because this city is unwilling to enforce its laws. As the advertisements are saying, unfair housing is not simply unfair, it's illegal, and Joe Mindick's buildings are both. The laws should be enforced, and if funds are needed to restore, rather than to demolish these dwellings, funds should be provided for such restoration.

"We intend to bring more attention to the housing crisis in the South End. As an immediate step, we intend to circulate a petition on our campuses in support of this rent strike. The petition will demand that the mayor enforce the housing codes of the city of Boston, and that he provide funds to restore all salvageable buildings to adequate standards for the tenants who live in them.

"Once support has been built among students — and we are sure that it will be — we intend to organize student canvassers with petitions throughout the city, so that the citizens of Boston might express themselves on this issue.

"Students have shown how effective they can be in door-to-door canvassing during political campaigns. We will demonstrate an equal impact in building support for an important public cause. — (Ed Schwartz, past NSA president, now a graduate student at Brandeis, and originator of petition project: Last year, I was involved in the . . . general student thrust toward the McCarthy campaign . . . and saw the possibilities that some of the same techniques could be used for building support for ghetto rent strikes.)

"For the past few years, leaders of the black movement have urged that while students redirect their energies away from volunteer efforts in the ghettos which contribute minimally to the solution of ghetto problems, towards efforts to convince our parents and their friends in the predominantly white community that the problems are theirs, that the solutions lie in their hands. — (Ed Schwartz: We don't want to paper over these problems; that's not our general thrust. These problems are basic; these problems are political . . . We might also ask, for instance, where some of our own universities are going . . . John Hnilfy, President, Harvard Undergraduate Council: . . . and what, say, the repercussions of Harvard moving in . . . has done to the financial and economic fibers of the community.) — This petition, building first student, then community support, will be the first serious attempt to apply this principle to a real problem. (Bob Raye, vice-chairman, South End Tenants' Council; What good do the students do? Well, sometime, maybe people will get to asking, . . . why do these other whites come and help these blacks . . . and people will begin to wonder . . . and that's the way support comes in.) — We can think of no better place to start than with the housing crisis of Boston, as evidenced by the rent strike of the South End Tenants' Council."

(Signed,)

Fran Dubrowski, SBP Newton College of the Sacred Heart
Jackie Ferretti, SBP, Emmanuel College
Joe Fitzpatrick, SPB, Boston College
Jeff Gren, SBP, Northeastern University
John Hnilfy, President, Harvard Undergraduate Council
Pixie Loomis, CG President, Wellesley College
Ellen Messer, SBP, Radcliffe Union of Students
Edward Schwartz, past national president, Nat'l Student Association, Brandeis
Stu Werbe, SBP, Boston University
Eric Yoffee, SBP, Brandeis University

(Ed. note: For further information, Wellesley students should contact, Pixie Loomis '70, Shafer, Gail Richardson, '71, Stone, Hillary Rodham '69, Ann Riffin '71, Linda Kroning '71, or Sue Wing '71, all Davis.)

'Multi-Service' Aids Roxbury

by Pat Nicely '71

Roxbury's five-year-old, privately endowed Multi-Service Center offers a new and different approach to the solution of ghetto problems.

Located at 317 Blue Hill Ave., and staffed by 50 professionals plus additional college students and other volunteers, the center offers five basic and many affiliated services to the Roxbury community, enough to enable it to handle an entire family and its problems.

Housing, social services, legal aid, and neighborhood services and employment are the five areas in which the center works, but it also extends these activities and properties with other community-service organizations, such as the Neighborhood Youth Corps.

Betsey House '69 and Betsy Patterson, '70 worked as volunteers at the Center last year. Their work was "field intake"—going door-to-door and canvassing residents for particular project. "We wanted to see what the reaction of the parents and the children were, separately, to the different camps the kids had been sent to by the Center that summer," said Betsey, "in other words, we wanted feedback, not for specific family files. We weren't making a general survey."

Social Service Follow-Ups

Mrs. Mary Lou Morris, co-ordinator of volunteers at the Center, explains that the work Betsey was doing is called social-service follow-up, and is one of the activities open to college-aged volunteers. "It is not always possible for volunteers to work directly with people, even though they want to," said Mrs. Morris. But she added that there are case-workers needed, as well as assistants in the neighborhood services branch of the Center, where Fran Rusan '69 worked last year.

Neighborhood services plays an important part in the new community-development focus of the Center. It is an attempt to stimulate more community participation through the formation of educational, political, organizational, recreational groups within the community, in addition to the social services now provided. "Personal casework is always necessary, even in community development," Mrs. Morris added.

Privately Funded

The Multi-Service Center opened in January, 1965, as a three-year pilot project funded by the Ford Foundation. Now in its fifth year, it receives funds from the Office of Economic Opportunity Poverty Fund, the ABCD, permanent charities, and other foundations.

"The Center is practically unique," said Betsey House, "because it can handle all the problems of one family—employment, housing, social problems and even mental health—all in one place."

There are no Wellesley students working there now as volunteers, but there are students from Boston University, Harvard, and Wheelock and Simmons Colleges participating in some of its activities.

A Boston College two-year urban education program for the master's degree involves six hours a week of work at the Center. Mrs. Morris says there are always openings for volunteers to work.

Fair Housing Faces Obstacles

by Mary Enterline '70

What does a Fair Housing Committee do when members of minority groups do not live in their town not because of discriminatory practices by realtors but because of the high cost of real estate? The Fair Housing Committee of Wellesley faces this situation.

"I'm not trying to make excuses, but we're caught," explains Mrs. William Allison, chairman of the committee. She continues that not only are there only a handful of houses under $30,000 with many of the rest at $60,000, but also there are very few apartments, so that rent is $200 a month for a tiny two-room apartment.

Fine Laws

"Since Massachusetts has fine fair housing laws, there is little trouble with realtors," she comments. If a house is publicly advertised, anyone has the right to buy it.

Originally formed 11 years ago when fair housing and realty laws were not on the book, the committee consisted of citizens willing to act as white testers, and to offer moral and physical support to members of minority groups trying to buy homes in the town. "The town was settled and continued in an exclusive way," states Mrs. Allison, who remembers when the first Jewish family moved into the town thirty years ago.

Blacks, Orientals

"We're pretty much over that now. We have a temple," Mrs. Allison comments. "Now we're concerned with the blacks and orientals."

According to Mrs. Allison, there are five or six black families and three or four mixed families in the town. "If we think a family might have trouble moving in, we might hold a neighborhood meeting, but we haven't done much of that recently," she adds. The committee has also written to businesses to tell them the committee will help any of their personnel who are members of minority groups and who would like to move into Wellesley.

No Subsidizing

Wellesley's Fair Housing Committee has not done anything with subsidized renting or secondary mortgages. Mrs. Allison admits that some members are annoyed and think the committee should raise money for new programs. Yet any program would require changes in (zoning) laws which would have to be passed by what Mrs. Allison calls a "conservative" zoning board and town meeting.

She cites a case in another town near Boston where concerned citizens had worked with the government for two and a half years to launch a middle class housing program. At the town meeting the program was shot down with comments of "We don't want that kind of people here." "It's very hard to move suburbia," Mrs. Allison observes.

Equal Rights

Within the last three years the committee has turned its attention to fair housing and equal rights. "We helped augment the high school history courses with material like films on black history. We did a lot of work with the elementary schools to introduce books with illustrations of blacks and whites . . . We keep the issue before the public . . . This year we're working on a library exhibit," Mrs. Allison notes.

The committee also runs an integrated summer program at the high school which 12 Wellesley students and 12 black students from Boston attend. The black children have complete scholarships. Boston movements also contact the Fair Housing Committee for financial help.

Brotherhood, But . . .

When the Fair Housing Committee ran an ad in the Wellesley Townsman, 2000 people signed it and made a stand "for brotherhood." Yet of Wellesley's 30,000 residents only 150 belong to the Fair Housing Committee.

"And almost all of those who do the work are women," comments Mrs. Allison. "I wish I knew why the men do not work. They have the power—the money and the jobs."

Priorities

"After Dr. King's death there seemed to be a great impetus, but not now," she continues. "It didn't work like a catalyst as we had hoped."

Mrs. Allison states that she has learned the word to explain the problem — "priorities." "People have to choose priorities," she explains, "and right now they seem to be skiing, indoor tennis courts and business . . . People are basically very self-oriented . . . I skied, too, yesterday when I could have been working in the ghetto."

Still Exclusive

Wellesley, according to Mrs. Allison, is still "very closed and exclusive and the vast majority of the residents want to keep it that way." The town prides itself, she states, "that a lot of people do things in Boston — it helps ease consciences."

"People don't want to hear anymore. People in the upper income group have had it. They don't want to go to church and hear the minister preach about brotherly love. They turn off documentaries on the t. v. . . . They don't want to hear the Kerner report. People seem saturated—hence, the ostrich act," she observes.

"I don't know how to get people turned on—before we have a national tragedy," she concludes. "I wish I knew how to get people to hear, let alone to act."

"Where's the horse for the kid that's black?"—Langston Hughes

Black Describes Frustrations

by Sue Heinemann '70

Coming of Age in Mississippi. By Anne Moody. The Dial Press. $5.95.

Simply yet poignantly written, Anne Moody's autobiography, **Coming of Age in Mississippi**, is more than the story of one person. It is a history of black people and their struggle. Poverty, unemployment, injustice and discrimination characterize the black experience in Anne's depiction of the rural South, just as they do in Claude Brown's portrayal of the urban North.

Coming of age with Anne, one shares her frustrations and fears. No lengthy analysis is needed to make one understand her hunger or the inequality of her segregated education. By stressing the facts and pausing for introspection only at crucial moments, Anne avoids any overdramatization. Her candid style forces one to believe her words and heightens the impact of her message.

Black not White

Even as a child, Anne is rarely carefree. At any early age she learns the significance of her blackness. When she is not allowed to sit with her white friends downstairs at the movies, she realizes "not only were they better than me because they were white, but everything they owned and everything connected with them was better than what was available to me . . . Their whiteness provided them with a pass to the downstairs in that nice section and my blackness sent me to the balcony."

Fear and loneliness become Anne's constant companions. Her ambitions separate her from her contemporaries and her family. Poverty forces her to work as a maid. Although her first jobs are with whites who respect her dignity, she eventually encounters Mrs. Burke, a tyrannical matriarch, active in the White Citizen's Council.

At this point Emmet Till, a black teenager from Chicago, is murdered, and Anne feels the consequences of her blackness. "Before Emmet Till's murder, I had known the fear of hunger, hell and the Devil. But now there was a new fear known to me-the fear of being killed just because I was black."

Hate

Only 15 years old, Anne begins to hate. She hates the white people for murdering her people and for their enforced degradation of blacks. She also hates the black people who refuse to stand up and protest these actions.

One of her relatives is shot in the foot by another black. Anne describes this woman's reaction-"She placed the blame where it rightfully belonged, that is, upon the whites in Woodville and how they set up things making it almost impossile for the Negro man to earn a living."

The Awakening

As Anne graduates from high school and enters college, one senses her personal triumph over many obstacles. Like Claude Brown, she is one of the few who make it out of the community to succeed. Yet during her junior year at Tougaloo the focus of the book, as well as her life, changes. Anne joins the NAACP and becomes an active participant in the Movement.

Through Anne's eyes, one sees the courageous struggle of the black people for equality. Hostility and violence is the white response. After leading one of the first sit-ins in Jackson, Anne notes, "all I could think of was how white Mississippi whites were. They believed so much in the segregated Southern way of life, they would kill to preserve it . . . I knew that the killing had just begun."

Despair

Working in the Canton voter registration drive with Anne, one feels the powerlessness of a minority. Life becomes a constant battle against white racism and black apathy. Fear is the vigilant attendant of the Movement. Under the constant tension, Anne loses 15 pounds in one week. Thus, one understands her bitterness at the 1963 Washington March—"Martin Luther King went on and on talking about his dream. I sat there thinking that in Canton we never had time to sleep, much less dream."

Anne closes with a graphic description of the frustrations of the Movement, a portrait which arouses one's emotions and creates a sense of urgency. Returning to Canton, she meets C. O. Chinn, formerly one of the wealthiest blacks in the town, now linked to a chain gang by the white society. His wife best expresses Anne's feelings-"We ain't big enough to do it by ourselves." As she travels to Washington to testify for the Movement, Anne visualizes all the violence and frustration she has experienced. Her companions begin to sing "We shall overcome some day." "I WONDER. I really WONDER," are Anne's last words.

Black, Puerto Rican Children Share Benefit of Jonathan Kozol's Store Front Learning Project

by Peggy Mackiewicz '72

How can a disadvantaged child escape "the manipulative operation of a domineering teacher" which sometimes passes for a public school education? The staff of the Store Front Learning Center, championed by Jonathan Kozol, author of **Death at an Early Age**, offers an answer. These people have set up a study and recreation center at 90 West Brookline Street which is especially designed for young blacks and Puerto Ricans. According to the publicity release of this community organization, education should be "a creative and active endeavor of the individual pupil." An enthusiastic advocate of this approach is Connie Hoenk '69.

"Extremely impressed" by both the Center and its founder Kozol (a former teacher in the Roxbury school system), Connie will serve as a volunteer there in connection with her Sociology 320 course, entitled "Urban Social Systems," a seminar directed by Steven D. London, assistant professor of sociology. "Each member of the class is required to be involved in some community project in the Boston-Dorchester-Roxbury area," Connie explains. The course grants "academic credit for relevant service activities."

Connie sees the establishment of the Store Front Learning Center as "an effort outside the school system to co-ordinate the action of interested teachers and parents in the South End." The process of "learning by rote," she feels, causes children of minority groups to be "held back every inch of the way." Her work will involve supervision of after-school activities directed towards the youngsters' interests. "The Center is a pleasant, homey place, painted in bright, beautiful colors. I think it's got a lot of potential."

The Center began last September in a former barbershop. Now located on two floors of a warehouse rented from the Boston Redevelopment Agency, the enterprise serves young people ranging in age from four to twenty. The tiny tot playroom and the combination recreation-study area upstairs are open from 9 a.m. to 10 p.m. According to the original proposal for the project, the Center's resources should include an extensive library of paperback's, research material on black culture, equipment for the study of sciences and languages, records, tapes, and typewriters. The yearly budget of fifty thousand dollars is derived solely from philanthropic contributions.

As Kozol told the Bay State Banner, "Ultimately the program will function solely at the direction of the community people." Public school teachers and future teachers are also encouraged to participate in this experiment. Its press release claims that learning at the Center becomes "an autonomous enterprise carried out among pupils working and sharing to help each other." Local control of an effective educational system is the apparent goal of this and many another community.

Eldridge Cleaver Displays Defiant Style, Denounces Pigs in Politics, Police Force

by Anne Treddenick '70

Eldridge Cleaver. Eldridge Cleaver: Post-Prison Writings and Speeches. Edited and with an appraisal by Robert Scheer. New York: Random House, Feb. 1969.

"America has said 'No' to the black man's demand for liberation, and this 'no' is unacceptable to black people. They are going to strike back . . . They are going to escalate their retaliation." Eldridge Cleave writes with the clarity and determination that lends awesome credibility to that statement, made two days after the assassination of Martin Luther King, Jr.

Today, no one, with the probably exception of his wife Kathleen, knows Cleaver's whereabouts. He is a fugitive from justice, having disappeared on November 22, 1968, five days before he was supposed to submit to authorities for an October shoot-out with the Oakland police.

Power but Repetition

Yet, despite his physical absense, the power of his personality and his writings, initated by prison composition of Soul on Ice, retain their dynamic strength. This recent book is important not only for the insights into Cleaver's exciting life, but for the weight of the concepts and programs he and the Black Panthers embrace.

The book's major failing is its length; repetitive haranguing robs the collection of much of its initial effectiveness. Using articles originally published in Ramparts, Robert Scheer has done a creditable job of coordinating them; some, however, remain incompatible, with rocky transitions between unrelated sections.

Scheer provides useful background introductions which help to explain the shifts in subject, tone and sophistication of language from one portion to the next. A progression of increased political awareness emerges through the articles' chronological arrangement.

Black Panthers

With deep admiration for leaders Huey P. Newton and Bobby Seale, Cleaver describes his realization of "falling in love with the Black Panther Party" in early 1967. The cause to "Free Huey Newton," who has been arrested on a charge of killing an Oakland cop, combined with a heightened sense of mission for black people led Cleaver to run for President in 1968 on a platform of "Black power to black people. Power to all the people."

Clarifying his views on the controversy over his lecturing at the University of California at Berkeley this fall, Cleaver gleefully roasts Gov. Ronald Reagan and Senatorial candidate Max Rafferty,, whom he refers to as the "Hollywood team of Mickey Mouse and Donald Duck."

Colonialism

With the Black Panthers' proposals on record in the appendix (the Nat Hentoff Playboy interview with Cleaver), he offers further justifications for these positions throughout the different articles. Using the assumption that the black people have been placed historically as a colonized people, he calls for a United Nations plebiscite "to answer the question, once and for all: just what the masses of black people want. Do the masses of black people consider themselves a nation?" He then traces their land hunger to its previous denial.

"Oppressed because of the color of their skin, black people are reacting on that basis," For that reason, Cleaver urges, "Now let's move on. We must not react to white definitions."

Pigs' Aggression

One definition Cleaver reacts vituperatively to is the institution of the infamous Oakland Police Department. Vivid descriptions relate justifications for his hatred of the "pigs." Injured in a gun battle with the OPD, he recalls his encounter with the chief officer;

"Where are you wounded?' he asked me.

"I pointed out my wound to him. The Pig of Pigs looked down at my wound, raised his foot and stomped on the wound."

"Get him out of here,' he told the other pigs, and they took me away."

With an injured leg and a prison record including nine years in the pen for rape, Cleaver, 33, was hardly in a position to argue. He offers an intimate look at prison psychology, as he traces his previous involvement with the Black Muslim movement. First arrested at age 12 for stealing a bicycle, he says, "I noticed that every time I went back to jail, the same guys who were in Juvenile Hall with me were also there again." He adds, "Not by any stretch of the imagination can the children in the Juvenile Halls be condemned, because . . . they're processed by an environment that they have no control over."

Mixed Insights

Both a strength and a weakness of this collection of informal essays is Cleaver's variance in approach and degree of intellectual

(Continued on page 9)

Trainees Learn Self-help at OIC

by Peggy Mackiewicz '72

"OIC really tries to change a person's whole outlook on life and his way of living," claims Helen Lynum, '70, who serves with Karen Williamson '69 as a volunteer with the organization. Their work is connected with the Sociology 320 seminar which requires students to study the interaction of urban economic, educational, political, and social systems. The Opportunities Industrialization Centers of Greater Boston, established in Roxbury in 1966, offer a community-based self-help program to those lacking skills, education, and/or jobs.

The OIC student enters this training center as a result of direct recruitment, references by other agencies, or his own motivation. Helen is an interviewer of prospective trainees; she finds that many of them are in their early twenties or over 40. After the interview, students take general intelligence tests which indicate their skills and potential. A period of counseling follows. Next trainees begin feeder (pre-vocational) course training programs, which last several weeks. Courses in job strategy and personal development, minority history, English, math, and consumer education prepare OIC students to seek meaningful employment and to manage their future careers. "The educational department is connected with Harvard," Helen adds.

Trainees Obtain Skills

Encouraging students to foster an attitude of self-confidence, the OIC staff stresses efficient work practices. The trainee may enter one of seven job-training courses: electronic production, key punch operation, secretarial science, merchandising and marketing, blue print reading, graphic arts, business machine operation, and telephone operating. In sponsoring this training, OIC offers students "a chance for social mobility in their jobs," Helen believes. She finds the program "well-organized" and the facilities "impressive." After the student has finished his training, he enters a period of placement consultation; job developers acquainted with him and his line of work assist the trainee in securing a position. Once hired, the former OIC student may consult his trainer-coach in a follow-up program.

Helen adds that OIC receives funds from the federal government, foundations, businesses, and industry. OIC also co-operates with local companies, a large department store, a grocery chain, and a transit company to provide opportunities for on-the-job training. The organization's basic facilities include business machines, computers, a switchboard, and a "dedicated and interested staff," says Helen.

Wellesley Florist

Flowers for All Occasions

40 CENTRAL STREET

237-0200

Black Students Discuss Black Student Unions, Rebellions

By June E. Roberts '70

The last few years have witnessed the rise of Black Student Unions. What do you think is responsible for this phenomenom?

Clarence James: This phenomenon comes about as a result of black students being more highly organized and having progressed to a higher level of political sophistication, not only vis-a-vis their individual universities, but also in relation to the black communities as well. This is not a purely contemporary affair, however, but it is an extension of student involvement that began in the early 60's with the start of the sit-ins, the organization of SNCC, student involvement in CORE and SCLC and such people-mobilizing organizations.

Skip Griffin: I think also that the development of these groups . . . mirrors the increased political sophistication of black people in general. That is, we now understand the politics that are involved in determing how goods and services are distributed in this country, and if we are to get an equitable distribution of these goods and services, then we must begin to move politically and organize our people in groups so that the force of people can over come the force of technology and money, which have been the guiding forces of this society to date.

How do you think that the change in political awareness of blacks in general is to be read in the context of American political structures?

Clarence: The fact that black people are becoming more politically aware is in itself revolutionary because politics within this culture has never been the decision-making process that propagandists who call it a democracy would make it out to be. Politics have always been, instead, the form to explain the decisions that have been made by those who control the wealth the distribution of goods and services. It's more of a sham than anything else. For black people to become not only politically aware but politically sophisticated to the point where they allow decisions about their lives, to be made only on premises concerning their relation to people instead of their relation to wealth is in itself a revolutionary step. It moves away from the Western practice of not letting decisions be made by the majority of the people for the good of the people.

Skip: Yeah! It is evident in student demands that they are not only decreasing a curriculum that is more relevant to their lives but they are also demanding a hand in the shaping of these curricula. This ties in with what Clarence said about political decisions filtering down from the top to the people, rather than filtering up from the people, which is the way it is supposed to occur in a democratic system (in case anyone forgot). So students like black people in general are demanding a share in decision-making power in order to effect a more humane society, one in which they can live.

Earl Strayhorn: But the idea of a humane society is part of the white man's jargon that he has handed us for so long now. He has brought us and his own white people up through institutions telling us that this is the route to a humane society. To him those of us who go back to the ghetto are his publicized cadres and are supposed to tell the people that this is "one" humane society, i.e. society is effectively homogeneous. This is exactly what we have got to get away from. Everywhere one goes there are bound in the differences . . .

Skip: I meant humane in the sense that one understands those differences but understands that they are all valid, and that they should all play a part in determining the policy that all men are to live by. It is humane in the sense that no man has the right to determine how black men ought to live.

Clarence: Yeah, at least they shouldn't have the right exclusively. That is, as long as we are trapped in these geo-physical barriers, and the existing system, the question becomes not so much that white people shouldn't decide for blacks, but that these decisions do not become exclusive. No one should be left out of making decisions that effect his life or the lives of people who affect him.

The people who advocate riot control claim that that is just what they are doing, namely, doing something about people who affect their lives, i.e., property. Could you clarify that point?

Skip: The problem with riot control is that it is meant to contain black people rather than to alleviate the problems that lead to riots in the first place . . . It deals with containment which stems from the same psychology which justified putting Jews in concentration camps! The other thing that it is meant to do is minimize the loss of property at the expense of human lives. In addition, it does little to change the existing power relationship between whites and blacks which is one of superior-inferior, white superior to black. To the contrary, it reinforces the oppressor-oppressed relationship . . .

Recently there was an incident at Harvard around a course entitled Planning 11-3B, when 125 black students disrupted the course and subsequently had it removed from the course catalogue. Could you explain why this was done?

Skip: Planning 11-3B was to be a course on riot control. Again you have policy makers dealing with the physical manifestations of riots rather than with their causes. It is a typical liberal trick; that is they try and make believe that peace is the absence of conflict rather than the presence of justice. It is our contention that the only effective way to deal with riots is to alleviate the problems which precipitate them . . . Furthermore, as long as one doesn't remover the causes of riots one never totally removes the possibility of riots no matter how intense containment and repression may be.

Why did you choose to disrupt the class instead of using the established channels?

Skip: The problem with going through the conventional channels is that there is usually quite a bit of time and uncertainty involved. Some things ,such as the needs of the black community, are immediate. Also, in the past we have found that proceeding through so-called legitimate democratic channels are merely exercises in futility. The system should not take precedence over the values one is trying to establish. When the system supports or sometimes gives birth to illegitimate values, one can no longer deal with the system as legitimate. One must then begin to employ new methods which will see to it that the proper values are established.

Would you say that the revolts on campuses are an expression of the rejection of national political structures as well?

Skip: Yes definitely. Although student rebellions represent the students'attempts to straighten out the areas in which they are most immediately affected, they also carry national political implications because they mirror the nationwide attempts of black communities to straighten out their own affairs. This lies in with Malcolm's belief that the real work is done by indigenous people who have an understanding of the problems of their peculiar situation. You see, we understand that for 300 years Harvard had made all the decisions affecting its students and the immediate communities. It had never allowed black students or any student to play a role in determining the curriculum. It had never consulted the black communities in Cambridge or Roxbury to their needs and desires. So we are trying to assume a role in decision-making with respect to the things which immediately affect us, e. g., the curriculum at Harvard and the neighboring black communities. This is the kind of thing that BSU's nationwide are interested in achieving.

What do you think is

What do you think is the problem basic to institutional structures in this country which the CSU's are trying to change on a microcosmic level?

Clarence: The problem with all institutions in this country is that they are all set up for the perpetuation of a system that is six or seven hundred years old, namely, the extensions of feudalism to mercantilism to colonialism to neo-colonialism. Even educational institutions have been under the guiding force of these systems. Universities are not run by educators, but are run in truth by the same people who run the economic and political institutions.

Some university officials contend that student leftists make a mistake in employing civil rights tactics on university structures. They claim that the university is the most liberal institution in the country, and that it should be allowed to function peacefully. What is your feeling on the matter?

Skip: Well, ideally universities should be the most liberal institutions in a society: they should turn out people who will build a better society, but they have been negligent in this capacity. For instance, at Harvard the motto is veritas. Here they supposedly search for truth. Yet they continue to teach half-truths. They ignore the contributions of black men and totally ignore the contributions of Africa which is the birth-place of man, and which is one of the richest continents on our planet, with respect to natural resources and cultural contributions of black men in general. Such recognition serves a two-fold purpose, it teaches white people to respect black people, and it also teaches black people to respect themselves. Until such time that a man has respect for himself he can never be free.

What do you project as the final results of student rebellions?

Skip: Well, one of two things can happen. Either the authorities will insist upon repressing them as they do all other political movements which express dissent, or they will comply with the demands for change . . . I think that if they learn to accept the principle that all people should have a voice in decision-making and a right to decision-making power, then the disturbances will cease. I think we have reached a point of no return. America has either to make this a truly democratic society by bringing our actions into harmony with the principles outlined in the Constitution and the Declaration of Independence, or it has to move toward a more totalitarian society. Burke and Aristotle would argue that one has to uphold tradition because it has been established over years of practice. In modern-day terms this would seem to be a plea for law and order. However, law and order are not valid unless they incorporate justice. If what black people have been living under for the past 300 years is law and order, then it is time for some lawlessness and some disorder. If one goes back in history one finds political precedents being set, e.g., the American Revolution, the Russian Revolution, and the Chinese Revolution. If there is any justification for them, then there is equal justification for establishing by any means necessary, a new precedent which will bring about in this country, a government which is run by all the people whether black, Puerto Rican, Mexican American, Pueblo and even the WASP who is in power today.

Psychologist-Authors Examine Black Anger

by **Betsy Bowman '71**,

"What the hell do niggers want anyway?" This is the voice of white America lashing back at the growing discontent of Negroes in the U.S. Just what Negroes do want, how they are blocked psychologically by white society, and how their anger may progress is the subject of a uniquely perceptive book, **Black Rage**, written by two black psychiatrists, William H. Grier and Price M. Cobbs. Drs. Grier and Cobbs are assistant professors of psychiatry at the University of California Medical Center, San Francisco, and both have private practices.

Black Rage while written in a highly emotional manner, reveals the full range of psychological conflicts and the subsequent desperation of the black man in America, in a way which if not factually convincing, is extremely moving. It is not a statistical study or report but rather a set of theories based on the authors' clinical observations. This restriction of basis for conclusion is important in that most of the case studies presented in the book involve patients who have some education or occupational aptitude (and are frustrated by the white system); blacks lacking either of these potentials are strict. But **Black Rage** still emer- not discussed except in the abges as an influential first book of its kind.

The Roots

The authors trace the unique psychological position of the black man back "in time to his enslaved country as slaves were stripped of ancestors." Africans brought to this their own history and the slave culture remained as the only historical basis for future behavior. The Negro "was forbidden to be an African and never allowed to be an American." This rupture with a real past results in every generation of blacks growing up alone. The white master-black slave psychology has never been altered. The authors continually stress the fact that while the basic psychological make-up of blacks is similar to that of whites, centuries of this symbiotic relationship have caused blacks to develop certain adaptive psychological tendencies. Blacks "are a ready victim for the projection of hostile feelings." Nevertheless, some of these adaptations have developed a vigorous style of life including religion, music and arts.

Because of the deeply engrained American concept of hatred for blacks, Negroes have immense difficulties achieving manhood and womanhood. Feminine narcissism in black women is impossible in a culture which regards Negroid features as ugly. Black mothers who painfully comb out their daughters' frizzy hair daily give young black girls the idea that they are inlect ugly. If the mother sees no beauty in her child, the daughter cannot hope for recognition in society. As a result, youth is only a brief moment for black women; they willingly settle into the role of a dowdy, middle-aged mother at the age of twenty-five. Negro boys have witnessed th ineffectiveness of their own fathers and have no other concept of the male role. White America prevents black men from protecting their families; it ignores their dignity. It is the role of the Negro mother to suppress the assertiveness in her son so that he has some chance of "making it" with white men.

Weak Family Structure

The authors maintain that black difficulty in achieving full identity, coupled with societal frustrations results in the weakness of the Negro family structure. "Nowhere in the U.S. can the black family extend an umbrella of protection over its members the way that a white family can." Crime is allowed to flourish in black neighborhoods, black men must passively watch the abusement of their women, laws are discriminatory. Even Negroes who show early promise often fail in their careers because accomplishment is viewed as abandonment of loved ones. Negro couples must face overpowering marital problems that the society imposes upon them.

The psychological result of these white racism forces in the American Negro is "cultural paranoia which often pushes him over the brink into true paranoid schizophrenia." Paranoia, a withdrawal from reality with delusions of persecution, reigns as the most common form of mental illness among black Americans. If the Negro does not develop a certain suspiciousness and defensive posture, he will not survive in the U.S. In other words, this paranoia is only a necessary adaptive measure, which nevertheless leaves the Negro dangerously near mental illness. Drs. Grier and Cobbs state that as psychiatrists they try to re-order internal consistency so that blacks can move to end external frustrations.

Finally, the book argues that the suppressed anger of black men is beginning to break through these psychic barriers erected during the time of slavery. The psychic energy that has in the past been used to mask black suffering is beginning to be released. The authors, with other blacks suggest that the only way whites can avoid a final confrontation is for them to "get off the backs" of Negroes.

This order, if not rationally convincing, is powerfully simple. How should whites get off the backs of Negroes? "By simply doing it — now," the authors insist. Otherwise, whites must experience black rage. "For there are no more psychological tricks blacks can play upon themselves to make it possible to exist in dreadful circumstances. . . . No more lies can they tell themselves . . . No more patience . . . No more reason. Only a welling tide risen out of all those terrible years of grief, now a tidal wave of fury and rage, and all black, black as night." **Black Rage** speaks for itself. Americans, black and white, have to listen.

"I am tired of work; I am tired of building up somebody else's civilization."
—Claude McKay

'Banner' Speaks Out for Roxbury

by Both Garber '70
guest reporter

The Bay State Banner is the newspoper voice of Boston's black community. Its circulation of 16,000 reoches nearly 70 percent of black families in Boston. The Banner covers news and reports issues —protests of black athletes at the Olympics, the King School dilemma, South End residents' fight for representation on the Urban Renewal Committee, the opening of the Roxbury Cinema—from a different perspective than the other Boston newspapers. Many of the stories in the Banner do not appear in other newspapers.

The Banner was started in 1965 by Melvin B. Miller ot Roxbury, shortly after his graduation fcom low school. He organized the newspaper while working as a U. S. Attorney. Mr. Mitier explained the switch from law to journalism: "So much was going on in Roxbury, yet it was so difficult to keep up with events, that I decided to publish the Banner."

Boston Location

Now publisher and editor of the Banner, Mr. Miller gave several reasons for choosing Boston as the best place to start a black newspaper. "I consider the Boston ghetto the most signifigant in the oomtry," said the editor. The size (approx. 80,000) is one aspect in its favor. Boston offered a community immediately receptive to the impact a black paper can produce.

Mr. Miller olso eited a recent study that found that 90% of those financiatiy able to move out of the black community chose to remain there, accounting for considerable economic diversity in Roxbury. A third reason for Boston's signifigance is the attitude of whites in this area. Mr. Miller pointed to the election of Senator Brooke and City Counclman Thomas Atkins, as indications that the racial banner is not impenetrable. "White people in Boston are not all oommitted to solving problems," Mr. Miller asserted, "but they are 'not hard-nosed bigots."

The historical signifigance of the black community for the nation as a whole was a final point given by Mr. Miller. What happens to black people in Boston has on impact on all black Americans; there is a "mystique" obout Boston, the editor felt. "If there are solutions to the urban problem," he stoted, "Boston is the place. 'This is THE model city."

Black Art

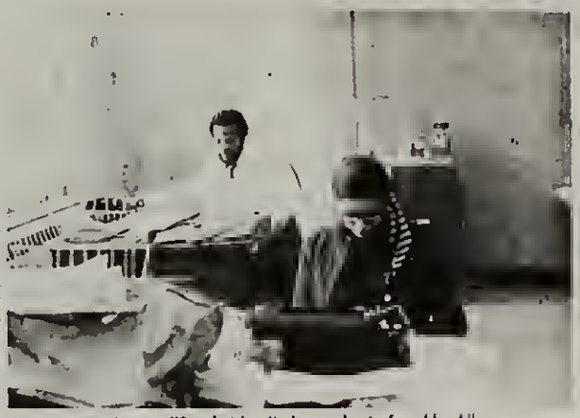
Mr. Miller went on to discuss the cole of art in the black oommunity. In 1966, the Banner sponsored a "Sunday in the Pork" exhibition, a highly successful showing of local artists' work at Franklin Park that sporked other artistic endeavors. Mr. Mitier feels that art has a signifigant cole in social change. The pages of the Banner reflect his attitude and the talent of Roxbury artists. Every week the paper features fashion, music, theater, and cinema news that is oriented to black people.

The Banner is closely involved volved with the community that it serves. Although it is impossible to measure exactly how great a cole the paper plays in focusing community opinion, there are numerous examples of the interaction between the poper and its readers. Recently, when "the Drum," a WBUR radio show called "the voice of the black oommunity" laeked capital to continue broadcasting, a feature article in the Bonner alerted the community and sufficient funds were found to keep "the Drum" on the air.

Community Orientation

Several of the regular weekly features also illustrote the Banner's oommunity orientation. "The Rovin' Camera" samples community opinion on eurrent issues. Jo Holley's eolumn gives social news. Every letter to the editor that is received is considered and most are printed.

The Banner is being redesigned this spring, states Mr. Miller, who plans to continue as publisher. The puper continues to attract volunteer student help to augment the regulars staff in preparing the paper for press.



The Bay State Banner: "So what I write is urged out of my blood."
—Claude McKay

Lincoln Filene Center Offers New View of Self-Awareness

by Pago Talboti '72

The Lincoln Filene Center for Citizenship and Public Affairs is "The only academic institution in the United Stotes fully devoted to advancing quolitative and responsive eitizenship through educotion. It seeks to discharge this responsibility by engaging in studies and projects on the political, social, and economic dimensions of the rights and dutics of citizenship in a free and open society," according to the center's informotional pamphlet.

Today's Center stems from a plan to "help close the gap between intention and proctice" in edueation first realized in 1948 by the late Dr. John J. Mahony, pcofessor of educatian ot Boston University, and Dr. Henry W. Holmes, former Dean of the Harvard Graduate School of Education, who started the Civic Education Project in Cambridge. The purpose of the project was to make classroom materials available which might make students interested in political, social, and economic problems of the United States. After joining Tufts University in 1954 as the Tufts Civic Education Center, the organization, became the Filene Center in 1961, in recognition of the contributions mode to education by Mr. Lincoln Filene of Boston.

Variety of Programs

Lincoln Filene Center has sponsored a wide variety of programs in the past year. Last summer the children in the Castle Square Housing Development of Boston's South End participated in "Race and Culture in American Life." Activities included arts and erofts, tours to hospitals, police headquarters, muscums, and bus trips oul of Boston. Albert C. Pierce, graduate student in political science at Tufts, explained in "Interchange," the Center's newsletter, "The course was designed to bring the child to a oonsclous understanding of himself as an individual who simultancously shares certain characteristics with other individuals-tallness, shyness, blackness, talkativeness, laughter, Castle Square, with its mix of white, black, Chinese, and Spanish speaking people, provided a perfect opportunity to test the Raee and Culture approach. The results were grotifying."

In 1963 the Conferenee on Negro Self-Concept: Implieations for Schools and Citizenship was held ot Tufts. The result of this conference was the Racial-Cultural Diversity Program, now called the Intergroup Relations Curriculum. The program's purpose is to research and then introduce into elementary schools the "sensitive subject of eutural-racial diversity." Says Damaris Ames, Director of the program, "The teacher is the key to the criminatory behavior toward other pcogram's success. The teacher must induce the pupil to arrive at understanding and conclusions on his own."

Other Projects

Other projects and programs include organization (1964-65) leading to the Massachusetts racial imbalance law and the Tufts-Newton-Roxbury summer seminars for teen-agers headed by Dr. Bradbury Seashotes. This program served as the basis for the Upward Bound project at Tufts. The Tufts-Roxbury Preparatory Project (1965-66), based at a Center storefront on Blue Hlli Avenue, was organized for inner-city eighth-and ninth-graders for college-bound programming. In 1968 Tufts students Thomus Glynn and William Swann reported on university resources und inner-city needs.

The Center's research touches all age groups. The pcofessional staff of the Linoln Filene Center works with teachers, students, and social workers to spread the spirit of democracy in education. Dedicated to "a force for education in the art and proctice of self-government," the Center spreads the meaning of eitizenship through its activities in education and public affairs.

Wellesley Students Plan Model Cities' Schools

How will Boston meet demands for decentralization of the public school system? How can black neighborhoods comply with the racial imbalance law, which states that no school population may have a black majority? Model Cities Administrator Paul Parks must search for solutions to such problems as the program advances through its planning phase Three Wellesley juniors participating in a Sociology 320 project, Terry Bruce, Nancy Sheldon, and Vance Smith, have involved themselves in the city planning aspect of the Model Cities educational program.

In April, 1967, the Boston Redevelopment Agency (BRA) and Action for Boston Community Development (ABCD) requested a $240,000 planning grant for the Boston Model City program. City councillor Thomas I. Atkins led a conference to discuss plans for a residents' planning body. "The whole Model Cities area is a doughnut shape around the Washington Park ghetto," explains Terry. "This is a federally-funded project to renew the Roxbury-North Dorchester-Jamaica Plain orea." Parks believes the Model Cities project is designed to "upgrade the life quality of the people" and to structure a potitical system for a city of today that can allow for the particlpotion of the people."

Volunteers Tackle Statistics

The Model City Administration attempts to achieve reforms and to introduce innovative programs in the areas of housing, business and employment practices, public facilities, city services, health, welfare, and of course, education. Plans to restructure and to decentralize the school system with an emphasis on community control have been initiated. The three juniors have been working with ,Mrs. Colette Godman, a graduate of Wellesley now employed by Model Cities as a city planner to investigate the needs ond desires of the community.

Terry's first assignments have included "copying large maps of elementary school districts fcom a small to a large scale and sending them to school principals to confirm district lines" and "creating block survey maps to show what the houses on a block are made of and how many dwelling units 'they contain." "The ultimate purpose is to desegregate the schools," Terry believes. "But ideologically I would like to see blacks have their own schools to run the way they want. Dividing black students around the city is the antithesis of black power." Surprised by the amount of 'busy work" to be completed in the office, she adds "I feel very far away from the goal."

Vance Smith freely admits, "I enjoy getting outside of Wellesley; it's a very different experience." She also must transfer data to maps and study surveys. "From where I'm looking at the program," she comments, "it seems meticulous and time-consuming." The purposes of the project, she feels ,are "to make schools attractive, conveniently placed well-staffed" and "to upgrade standards of facilities and education." "The staff believes very strongly inwhat they're doing," Vance siresses. "Their hopes are dampened when they think about the bureaucracy involved."

Ski Instructors

Weekend positions available for skiers to instruct high school boys and girls. Prior instruction experience not required. Good compensation. Excellent ski facilities.

Shaker Village
Ski Group
Write or Call:
P.O. Box 1149, Pittsfield, Mass.
Lebanon Springs (N.Y.)
7-1255

Eldridge Cleaver . .

(Continued from page 7)

rigor. He shifts from generol condemnations of the "pigs" and the oppressors in our society to an analysis of political mechanisms. "There aren't any more state governments," he says. "We have these honorory pigs like Mayor Alloto (mayor of San Francisco) . . . presiding over the distribution of a lot of federal funds. He's plugged into one gigantic system.' "

To combat this, he suggests "The key note of the Black Panther party's program in this time, is for the decentralizotion of the institutions of society . . . We want to decentralize the educational institutions, because we need a Stanford for black people. . . . We need institutions that can give us the education that's necessary to cope with our environment . . . We need an education that will teach us to cope with white supremacy, white racism, and with the murderous institutions of this society."

Condemns 'Integcotion'

In presenting his ideas for black integrity and independence without rejecting coexistenee with whites in a common society, Cleaver's prose, though hasty, is clear and precise. He oondemns the term "integration" as preventing blacks from "realizing the need to cnntcol their own institutions and to huild their own sources of power."

He continues, "What black people want now is relief from being contcolled and manipulated by white people. That could take the form of separation if white people continue to create conditions that make blacks eonvinced that total separation is the only alternative. If, on the other hand, conditions change sufficiently to end all exploitation and oppression . . . then there is a possibility of integration in the long run for those who choose it. But we're a very long way from that."

Frank Language

Cleaver's language can also toke an earthy turn, particularly in his attacks on Reagan and the "pigs." In "An Aside to Ronald Reagan," he declares, "I, for one, will never kiss your ass, will never submit to your demagogic machinations." Later, Cleover urges a Lysistrotic method for the women in his audienee, with an appeal to "pussy power" to exact concerted political efforts on the part of the men. Clearly, Cleaver's message is not for Puritans.

ft is, instead, o message that must be reckoned with. Despite the inherent haphazard nature of this collection, it is an important book. Written by a respected, idealized black leader who quotes liberolly his predecessors Malcolm X and Che Guevara, it connot be ignored.

Defending the Black Students Union at a high school trying to add black history to its curieulum, he explains, "They want an environment created on their own campus — not one that will teach black people how to be black, but one that will remove the restroints, so that they can just be themselves, and their blackness will automatically fluorish."

Black Art . . .

(Continued from page 4)

themes.

More recently, there have been renewed attempts on the part of the black artists to re-establish a true movement among themselves. There has been a renewed interest in the artistic heritage which Africa has to offer the black man. However, the approach this time is not to simply employ the designs of Africa within the artist's work, as has been the habit in the past. Rother, the oim is to become acquainted with the African experience itself and interpret it visually. Thus, more and more black artists are journeying to Africa, to learn about African life, to make it part of their own black experience.

Simultoncous with this contemporary trend to incorporote African life in the themes of black art, is the trend towards black revolutionary art. Perpetuated primarily by young artists black revolutionary art has taken the educative role of the mural one step further. Rather thon merely reflective of the past, the revolutionary art is seen to be instructive of the present. Excellent examples of black revolutionary art are the "Wall of Respect" in Chicago and more immediately the murals of Dana Chandler and Gary Rickson on Bluehill Avenue in Roxbury. Black revolutionary art is deliberately abrasive in its content. Raw-edged and coarsely rendered in painfully strong and often clashing colors it demands, forces, a response from those to whom it is directed, black people. This art speaks to black people in the same demanding tone as does this poem of LeRoi Jones which is scrawled on a large section of Chicago's Wall of Respect:

calling black people
calling ati black people man
woman ehlid
wherever you are, eatling
you, urgent come in
black people, come in where-
ever you are urgent catijng
you calling all black people
calling all black people
come in back people. Come
on in.

black awareness

Concert Offers Varied Program

By Wendy Nelson '70
Guest Reporter

A varied and exciting concert was presented in Jewett auditorium on Sunday, March 2, by the Wellesley College Chamber Music Society, headed by Margaret Ulmr '69, with the assistance of the College Madrigal Group under the direction of Virginia Blankenhorn '69. Two selections from the "Symphonia Sacra (II, 13)" of Heinrich Schutz (1585-1672), "Was Betrubst du dich, Meine Seele?" and "Eins bette ich vom Herren," opened the program. The Madrigals and Wendy Nierenberg '70 and Priscilla Ross '71, violins Rebecca Hensen '72, cello, and Eva Murphy '69, positif organ, performed well under Miss Blankenhorn's controlled and sensitive direction. Problems resulting from imbalance between the vocal and instrumental groups were minimized, and ensemble movement was generally good.

Two trio sonatas, by J. J. Quantz (1967-1773) and G. F. Handel (1685-1759), for two flutes, cello, and harpsichord, were ployed by Virginia Scholl '69, Mary Lou Casey '71, Ann Leslie '72, and Rebecca Gould '71. Ensemble balance was excellent, largely because of the remorkoble tonal similarity of the flutes; comfortable tempos were chosen and, especially in the Handel, good contrast between movements was obtained.

The music of Beethoven was performed by Sarah Murray '70, flute, Nancy Mitchell '70, violin, and Wendy Gillespie '72, viola, who played the Entrata-allegro, Andante con Variazioni, and Allegro vivance o distnvolto from the "Serenade in D Major, Op. 25." The instrumental combination was ideal for demonstration of possibilities of texture variation on the violin, as it was paired at different times with each of the other instrumenta. The second movement provided opportunity for virtuoso playing in each port, and although some difficulty with intonation was experienced, potential for dynamic and color contrast was utilized.

The performance of the "Chaconne" by Tommaso Vitali (b. 1665) by Janet Packer '70 and Margaret Ulmer '69 completely justified the exhuberant confidence shown by both players tho entire time they were on stage, The piece is technically demanding but seemed to present little difficulty to either musician. Pitch was accurate, bowing well under control, and balance between artist displayed a sensitivity to the the two instrumenta excellent. Each interpretation of the other. This unusual musical maturity provided a fitting close to on evening of good performance.

Roxbury Acc't . . .

(continued from page 4)

people all the time. He finds, "Everyone is a human being, everyone has something to offer everyone has taught me something . . . The most beautiful thing will be when everyono can join hands together and work for the common good."

"When some elementary school children visited us," he reminisced, "we tried to show them that love is more than just husband and wife or two teenagers holding hands. Love is when people respect each other and are willing to help each other . . , Ono of the biggest factors needed today is the ability to communicate."

Atkins Interns . . . Polk . . .

(Continued from page 4)

Atkins himself seems "very dynamic, with his finger in all sorts of pies."

Escape From Wellesley?

Karen Williamson '69 will continue her internship which began last semester. On Monday mornings, she would help to prepare memos or reports to be distributed ot the Council meetings in the afternoons. Her "very hectic" job included "answering the phone, browsing through material — Gal Friday work." Expressing an apparently widespread sentiment, Karen said, half-jokingly, "once you get one foot out of Wellesley College, there'a no holding back; the office is something very different from whot Wellesley is." As for her employer, she is "very impressed with what he's trying to do."

However, Miss Congleton adds, "This particular project won't be continued next year." She will be on leove, and Tom Atkins may fail in his compoign for re-election this fall. This type of program could easily be adopted by other councilors and officials, perhaps in connection with courses in the sociology, political science, and economics departments. The ingredients for a successful project seem to be an "innovative and octive" politician like Atkins and o few concerned students eager to gain relevant experience.

(Continued from poge 4)

ly they shouldn't become an identifiable body on campus," added Mr. Polk.

Intangible Role

To summarize his more intangible role on campus, Mr. Polk gave an account of a conversation he had with a student at New Rochelle High School, New Rochelle, N. Y., where he worked as a social worker before coming to Wellesley. "Mr. Polk, I don't see you as black. Thot was only an accident of birth," said the student.

"Because black in his context meant inferior he wanted to bestow on me something else. My blackness may hove been an accident of birth but that's obout where the accident ended. It's pretty essential to what I am. The student could have recognized in me those qualities he liked without denying my blackness," Mr. Polk concluded. "Perhaps my presence at Wellesley will contribute in some way to a wider understanding of the phenomenon of black pride."

CG REFERENDUM RESULTS

		Yes	No	Und.
1.	Do you believe that a 3-pronged approach to structural revision (student legislature, educational policy, faculty council) would be more effective than the current structures?	54.6	6.9	39.5
2.	Do you feel that sophomore senate reps are responsive to their respective constituencies?	41.8	33.1	25.1
3.	Do you feel there are major inequities in the House Council judicial procedures?	41.1	28.7	35.2
4.	Is the current CG election procedure grossly ineffectual?	42.7	34.3	18.0
5.	Should the election period be extended for publicity purposes?	42.4	47.9	9.7
6.	Should the president of the college have veto power over all social and academic matters?	8.4	83.1	8.5
7.	Do you generally favor coeducation at Wellesley?	55.7	22.5	22.8
8.	Do you favor increased co-ordination with other institutions (that is, semester exchanges and cross-registration?	100.	0.0	0.0
9.	Would you favor co-ordination more than coeducation?	55.2	31.0	13.8
10.	Should liquor be allowed on campus?	79.0	11.5	10.5
11.	Should students have the option of off-campus housing?	90.7	2.3	7.0
12.	Do you believe that dormitory rooms should be equipped with locks?	81.7	7.4	10.9
13.	Do you think that unlimited parietals would be feasible considering current dormitory facilities?	47.6	44.2	8.2
14.	Should an underused society house be converted into a dormitory for men (for weekend lodging, etc.)?	89.5	3.4	7.1
15.	Would you utilize library facilities after midnight if the library were open all night?	38.1	51.2	10.7

Total voting: 51%
Ed. note: (This is a larger turn-out than recorded for CG elections last year)

Community Playhouse
Wellesley Hills CE 5-0067
Friday & Saturday Eves at 8:30 & 9
Sunday continuous from 5:30
Other Evenings at 8

NOW! Ends TUES., Mar. 4
"MAGNIFICENT!"—Time Mag.
"THE CHARGE OF THE LIGHT BRIGADE"
With Trevor Howard, Vanessa Redgrave & John Gielgud

NEXT! 7 Days beg. Wed., Mar. 5
Happy New Teen-Age Laugh Hit!
"THE IMPOSSIBLE YEARS"

Applications, Licenses, etc.
Passport Photos plus Photos For Custom Photo Frames
BUBERTS
83 Central Street

MARK STEVENS
FAMOUS NAME SHOES
Attractively Low-Priced
564A Washington St.
Wellesley Sq. CE 5-3603
Across from the South Shore National Bank
Open Friday Night Until 9 p.m.

PHONE CEDAR 6-1321
WELLESLEY SHOE REPAIR
EXPERT SHOE REPAIRING
87 CENTRAL STREET
WELLESLEY, MASS. 02181
Opposite Filenes in The Basement

Wellesley Florist
Flowers for All Occasions
40 CENTRAL STREET
237-0300

COED DORMS AND COED ROOMS IN tech show's EUPHORIA
MARCH 7, 8, 13, 14, 15
KRESGE AUDITORIUM – MIT
8:30 P.M.
Tickets–Lobby Bldg. 10 MIT
Or Call– UN4-6900 X4720

Annual Wellesley Group Flight
Boston or New York to London
Faculty, Employees, Administration and their families eligible
Scheduled TWA flight
June 16 — Sept. 11
Group of 50 — $265
Group of 28 — $320
Sarah B. Larrabee
237-9807 or 235-9722

College Relations Director
c/o Sheraton-Park Hotel, Washington, D.C. 20008
Please send me a free Sheraton Student I.D. Card:
Name:
Address:

We're holding the cards.
Get one. Rooms are now up to 20% off with a Sheraton Student I.D. How much depends on where and when you stay.
And the Student I.D. card is free to begin with. Send in the coupon. It's a good deal. And at a good place.
Sheraton Hotels & Motor Inns
Sheraton Hotels and Motor Inns. A Worldwide Service of ITT

OUR CLASSIC SWEATERS
knitted exclusively for us
in the Shetland Isles
Our popular authentic Shetland cardigans and pullovers are hand-framed for us on our own models . . . in a wide choice of colors, including blue or green lovat, medium or dark green, black, light or dark blue, navy, yellow, mustard, wine, natural, dark brown, light or medium grey or white.
Cardigan, $22.50 · Pullover, $18.50
Sizes 34 to 42. Mail orders filled.
ESTABLISHED 1818
Brooks Brothers CLOTHING
Men's & Boys' Furnishings, Hats & Shoes
346 MADISON AVE., FOR. 44TH ST., NEW YORK, N.Y. 10017
46 NEWBURY, COR. BERKELEY, BOSTON, MASS. 02116
ATLANTA • CHICAGO • LOS ANGELES • PITTSBURGH • SAN FRANCISCO • WASHINGTON

Merchant Misses Vitality

by PENNY ORTNER '69

Since Shakespeare created Shylock in **The Merchant of Venice** in 1600, the victimized Jew has become a literary tradition. With this literary convention now at its apex with the contemporary tendency to sympathize with the underdog, and with our post-Freud an knowledge of psychology, it is very difficult in 1968 to sustain an unsympathetic interpretation of Skylock.

In Barn's porduction of **The Merchant of Venice** last weekend, Edwin McDonough attempted to portray Shylock not as the victimized Jew, but as a completely mercenary, if somewhat humorous, villain. There is no question that many of Shakespeare's lines support such an interpretation. Yet, we sympathize with Skylock on a much deeper level. Despite the fact that he is villainous, mercenary, an untoving father, and an unloyal Jew, we understand, though it is unwritten, everything that he and his people have endured; everything that has driven him to be what he is;—and we, of the twentieth century, sympathize.

Even if we could have abandonned our twentieth century attitudes for the play's duration, McDonough's performance would not have given us a convincing villain. Because he remained at an unnaturally high pitch throughout the production, he was unable to attain a crescendo in the climactic trial scene.

In addition to the problem of Shylock, Shakespeare's play presents the intrinsic difficulty of the successful combination of the two plots—the Shylock story and the Portia story. In the play, the plots are artificially connected; they occur over different lengths of time and in different locations; and the sheer fantasy of the Portia plot contrasts to the more serious nature of the Shylock plot. The direction by Paul Barstow adequately overcame these problems. By using one perfect set, he was able to unify the locations and, thereby, the plots. The multi-leveled set, designed by Eric Levenson, gave us the acting areas.

The Portia plot was almost completely sustained by Marana Brooks '72 as Portia. She gave a strong, if somewhat matronly, performance, despie at weak Bassanto, played by Richard Silberg. As the play demands, Portia came to life only after she was freed from the fate of the caskets.

The acting was, on the whole, disappointing but there were moments of sheer delight. Thom Holaday, as Launeclot Gobbo, almost stole the show in the scene with his conscience. This was surpassed only in the succeeding moment when he conversed wiht his half-blind father, play by Al Ferris. These two actors captured the vitality that was missing in their colleagues.

Theologians . . .

(Continued from page 1)

Today, "Christian theology can and must risk socio-polittical judgements whenever boundaries of social differentiation — racial or otherwise — cut so deeply into the fabric of the humanity of man that men literally cry out for justice."

Heinz Marcuiesen is the first Communist to speak at Wellesley, according to Denbeaux. She has written about the contemporary dialogue between Marxism and Christianity.

Coeducation Meeting Offers Slant On Hot Issue

by Sue Heineman '70

'Coeducation — a heated discussion" announced the fliers sent out by the Educational Policy Committee. As students and faculty members gathered to debate the issue last Thursday night it became apparent that the argument would be one-sided. No one who strongly opposed coeducation arrived. Nevertheless, the discussion provoked serious thought.

Speculating 'if Wellesley were coed" the discussion turned to a comparison with Swarthmore. Students felt that New England lacks such small liberal arts colleges and that a coed Wellesley would help fulfill this demand.

Man and Woman

Most agreed that Wellesley should coeducate directly. Wondering what kind of boys would apply, one student pointed out the small number of science majors here. 'Not all boys are science majors," replied another student. "I think it's the nature of a liberal arts education that keeps the number of science majors down," Miss Elizabeth Rock, chairman of the chemistry department, responded. James Lochlin, assistant professor of chemistry, added that in comparison to MIT Wellesley's chemistry program is at least as good, partly because of the greater contact between students and faculty.

In considering the possibility of a difference between a woman's and a man's education, one girl asked the faculty present, "Do you go about teaching women there are some slight differences. For example, he cited that differently?" Mr. Lochlin felt girls were more often afraid of blowing themselves up when wiring a battery. Miss Rock agreed that there are differences in certain reactions, but that these are not essential.

'All these differences stem from society's tradition of what is masculine and what is feminine," argued a student. 'This is why girls were afraid of wiring batteries. I think this attitude is very negative."

Weighing the Benefits

Discussing the changes coeducation might bring, most students agreed that it would not be a panacea. "However," stressed one, "it would improve the social environment; you'd have guys to talk to." Another emphasized, "When I think about coeducation, I'm thinking about the classroom environment. With coeducation there'd be more interest in courses and more give and take in the classroom."

"One of the things that strikes me about Wellesley is the difference between people in class and in their social life," interjected Leah Otis '70. "If there were boys here you couldn't just be a brain in class, you'd have to be a body, a human being, too. There would not be this schizophrenic reaction."

"When you consider Wellesley as an identity, it's limited to just going to class," one girl pointed out. "With boys here, there'd be more to stay for. Now on the weekend the main emphasis is to get away. It's important for a school to have more than just academia. You have to live and can't live in an entirely female atmosphere."

Just a Fad?

Suggesting that Wellesley experiment with coeducation by joining the ten-college plan a student explained that in this way the College could retrace its steps later on if coeducation were just a passing fad. "I hope that if we go coed, we do it because we are convinced and not because it's a fad," reacted Miss Rock. The rest of the group nodded in approval. Miss Dorothea Widmayer, assistant professor of biology, added, "I don't think this can be an experiment. If the decision is to coeducate then Wellesley has to throw everything behind this decision while if the decision is to remain a woman's college, there must be a commitment."

At this point, a frustrated student demanded, "Why not go coed? I can't find anyone with a substantial reason against it." The group then decided to form an ad hoc committee on coeducation and to encourage the opposition to participate in a debate.

TOWNE TAXI
WELLESLEY CAB SERVICE
—237-1323—
MBTA Boston Logan

MARK STEVENS
FAMOUS NAME SHOES
Attractively Low-Priced
564A Washington St.
Wellesley Sq. CE 5-3603
Across from the South Shore National Bank
Open Friday Night Until 9 p.m.

Cinema I & II
SHOPPERS' WORLD FRAMINGHAM
4th Week! In Color
Patricia Neal "THE SUBJECT WAS ROSES" 1:30-3:25-5:20 7:20-9:30 Color
Kirk Douglas "THE BROTHERHOOD" Alex Cord · Irene Papas 1:30-3:20-5:10 7:20-9:30
GENERAL CINEMA CORPORATION
TWIN AUDITORIUMS ★ ART GALLERY ★ PUSHBACK SEATS ★ GIANT SCREEN ★ ACRES OF FREE PARKING

Your new boyfriend has a new girlfriend?
Think it over, over coffee.
The Think Drink.

For your own Think Drink Mug, send 75¢ and your name and address to: Think Drink Mug, Dept. N, P.O. Box 559, New York, N.Y. 10046. The International Coffee Organization.

HEARD ABOUT OUR STUDENT DISCOUNT?
Bring along your I. D. and get a 17% discount! Bona fide college students can ski here any day for only $5, Mon. through Fri. (except during holiday periods). Uncrowded midweek skiing gives you a lot more runs for your money.

SEE YOU SOON
Don't miss the after-ski action at the new Crazy Indian lounge in the Fourways restaurant!
waterville valley NEW HAMPSHIRE

Playtex invents the first-day tampon™
(We took the inside out to show you how different it is.)
Outside: it's softer and silky (*not* cardboardy).
Inside: it's so extra absorbent...it even protects on your first day. Your worst day!
In every lab test against the old cardboardy kind... the Playtex tampon was always more absorbent. Actually 45% more absorbent on the average than the leading regular tampon.
Because it's different. Actually adjusts to *you*. It flowers out. Fluffs out. Designed to protect every inside inch of you. So the chance of a mishap is almost zero!
Try it fast.
Why live in the past?
playtex tampons